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BOMBAY BRANCH

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HISTORY

OF THE

EUROPEAN LANGUAGES

OR,

RESEARCHES INTO THE AFFINITIES
OF THE TEUTONIC, GREEK, CELTIC, SCLAVONIC,
AND INDIAN NATIONS.

BY THE LATE

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WITH

A LIFE OF THE AUTHOR.

VOL. I.

EDINBURGH:
PRINTED FOR ARCHIBALD CONSTABLE & CO. EDINBURGH;
AND HURST, ROBINSON, AND CO. LONDON.

1823.

00081625

THE EDITOR'S PREFACE.

After performing the difficult task of superintending the publication of these volumes, the Editor proposes to give a short account of the state in which he found the manuscript; of the views entertained by the Author respecting the origin of the European Languages; and of some of the means by which he acquired that eminent skill as a linguist, which fitted him to compose such a work as the present.

I. It is well known to the literary world, that the late Dr Murray had long been employed on a work, which was calculated to throw light on the Philosophy of Languages; but owing to his early death, this work had not received his last corrections and improvements. The outline, however, which the author himself had given to the public some years before, in the quarto edition of the Life

of Bruce, proved it to be in a very considerable state of forwardness.

After that event, two opinions seem to have been formed by those who had access to the manuscript, and consulted it. It was at first thought that the work was so imperfect, that its publication would not do credit to the Author; but a more careful examination led to the belief, that, in whatever imperfection the work was left, its publication was warranted, by the curious inquiries which it contains, and the learned discussions into which it enters.

In consequence of these views, the manuscript was put into my hands. I found that it consisted of two folio volumes, composed chiefly of text, with a few notes. When these volumes were compared, they were found to be not copies of each other, but two works on the same subject. The first volume, for the most part, was elaborately written, but some points were slightly touched upon, while others were carried to a disproportionate length. The second volume had evidently received the Author's later ideas. The chapters and subdivisions were more perfect, and the subjects treated in them much clearer, and better arranged.

In looking over the first volume, the Author seems to have been dissatisfied with his work. The tendency of the learning scattered over it could not always be perceived, and the dryness

and obscurity of the details discouraged perusal. He, therefore, resolved to cast the whole anew; to give more the form of narrative to what was to appear as text, and to subjoin to the text, thus altered, the bulk of his materials, under the title of Facts and Illustrations; a method which was judged to be more distinct and attractive. All that he intended as text seems to have been nearly written out, but little more than a third of what he intended as Facts and Illustrations.

We have no doubt that the Author had some difficulty in arranging his materials; and the reader will probably be of opinion, that it would have been an advantage to the work, as it now appears, if the Facts and Illustrations could either have been incorporated with the work, so as to have presented a continued train of argument and illustration, or at least could have been so brought under general heads, as to exhibit consecutive proofs of the doctrines submitted to consideration. Such, indeed, the notes, as they now appear, are in some measure to be considered; but in order to remedy any inconvenience to the reader in consulting them, the subject of each is pointed out in the table of contents. A still more minute view of the text and notes is given in the index.

From the place which the Facts and Illustrations hold in the manuscript, it is clear that the Author designed them to accompany the text, in a

smaller letter; but as in this case they would in some measure have disfigured the appearance of the page, as well as constantly interrupted the reader's attention, it has been judged proper to put them at the end of the volume; and they have been printed in the same letter with the text, as the matters discussed in them are sometimes equally, if not more important.

It may be supposed, that selections from the first manuscript volume would render the work more perfect; and the reader will find the passages by inverted commas, or by notices at the foot of the page, or otherwise, in which such selections have been made. The size to which the present volumes have been confined did not admit of extending these; but if future editions are called for, there may be room for the admission of other instructive and interesting passages.

In printing the second volume, the Author's manuscript has been faithfully followed. From the beginning, it was laid down as an indispensable rule, never to alter his meaning. When either a word or a date has been wanting, it has, for the most part, been supplied. When there was a break in the middle of a sentence, or at the end of a paragraph or chapter, in which further illustration or argument seem to have been intended; some slight alteration has been made, so as to complete the sense.

Other changes made upon the Author's text are such correction of grammatical mistakes, inaccurate phrases, awkward arrangement of sentences, or useless repetitions, as the Author himself would doubtless have made, had he lived to revise his manuscript.

A critical eye, perhaps, may be able to fix on passages where more changes of this kind might have been made. The Editor can only say, that he has not been wanting in diligence; though some allowance should be made for inexperience. He has at least wished to do justice to the author, whose notice and friendship he was fortunate enough to share; and can assure his readers, that no unwarrantable liberties have been used with the manuscript.

II. As to the correctness of Dr Murray's doctrines concerning the origin of the European Languages, the attentive reader will now have an opportunity of judging for himself; and we do not mean to prepossess him in their favour more than truth and probability will warrant.

Whatever may be his judgment, he will at least find that Dr Murray does not form a theory, and then look about for arguments to support it; but that he was led to the conclusions detailed in this work, by his attempts to analyze the words of which the European languages consist.

As far back as history reaches, men have been in possession of articulate language, but how it came into their possession, he reckons foreign to his purpose to inquire. It is a matter of universal notoriety, that all men in a social state have used articulate language, and that they have used it, not by instinct, but imitation. The language thus acquired has not been stationary, but advancing to perfection. As men become civilized, and exert their ingenuity, their wants increase and their ideas multiply; new terms are invented, and new modes of expression adopted.

When tribes, who have thus improved their original language, separated and lost intercourse with each other, their language would suffer still farther changes. These changes would chiefly be made by letters or syllables prefixed, inserted, or added; or by throwing away the various terminations of nouns and verbs; and they would be governed by no law but the practice of the majority who spoke the language, or dictated to the rest the manner of speaking it.

As this method would be common to all the tribes thus separated, various languages would arise. The radical parts would be the same in all, but the modifying or changing parts different in each. The connection of them all would be discerned by scholars, but unnoticed by the vulgar.

By carefully marking all the steps by which the

compound and derived words of any language have been formed, by stripping them of all the letters or syllables prefixed, inserted, or added; and by restoring to their places those that have been thrown away; the simple elements of speech may be discovered, and a probable notion formed of that language which lies at the root of various dialects, spoken at a later period, and evidently related.

From a minute examination of the European and other languages, Dr Murray is persuaded that they are all founded on one language; that this language consisted of a few monosyllables, some of which may be considered as varieties of the others. Of these he thinks that AG or WAG was probably the first articulate sound.

To men, in the first stages of society, all nature was animated. Judging from that activity which they felt in themselves, all the appearances or events in the surrounding universe were thought to be actions. When the impressions which these appearances made upon them were strong, and the sentiments which they awakened uttered in language, they used one or other of the terms now mentioned. All these are verbs of an interjectional nature, and the actions meant by them are forcible, vehement, and striking.

The time at which this simple and energetic language was spoken lies beyond the period of history; but, if conjecture may be hazarded, it was spoken

by some tribe to the north of Persia, not far from the Euxine and Caspian Seas, from which neighbourhood the tide of emigration seems to have flowed westwards to Europe, and in other directions.

This primeval language he found at the root of all the languages which he has examined in this work, Celtic, Teutonic, Greek and Latin, Slavonic, Persic and Sanscrit. Of all these he finds the Teutonic to come the nearest to it, and of the branches of the Teutonic which claim this peculiarity, the first place is held by the Visigothic, the second by the Tudesque or Alamannic, and the third by the Anglo-Saxon.

As this original language became more familiar as a vehicle of thought, it was necessary to restrict the general meaning of these monosyllables, or use them in other related senses to that which they originally bore, and this object was accomplished by adding them to themselves, and to one another.

New terms were thus obtained, but considerably altered and softened, so as to be manageable by the voice, and agreeable to the ear. This alteration, or softening, took place chiefly upon the added syllables, which appeared generally in the form of A; BA, FA, or PA; GA, or CA; DA, or TA; LA, MA, NA, RA, SA; or these syllables reversed. These new terms were again considered as roots to which the altered or softened syllables might be added anew; and this

process might be repeated, as often as the occasions of utterance or communications of thought required.

All kinds of ideas could now be expressed, multitudes of words now started up. The cases and genders of nouns, the persons, moods, and tenses of verbs; adverbs, prepositions, and conjunctions; followed in succession. Thus were formed all the languages of Europe, spoken or dead, as well as those of Asia, considered in this work. As every piece of music has resulted from the endless variety in which seven notes, the *septem discrimina vocum*, can be placed; so the thousands of words spoken in Europe and part of Asia, formerly or at present, are only modifications or combinations of these nine radicals with one another.

There are, therefore, two stages of language mentioned in Dr Murray's Work; the first when the nine interjectional syllables were used; the other when the words of the same meaning, or the consignificatives, as he calls them, were added to these syllables,—a process which was carried on, as circumstances dictated, to the present time.

We do not say that these two parts of his system may not afford room for discussions; but, if they are not demonstrated truth, they look very like it. In support of his account of the rise of the European languages, he has resorted to the inductive me-

thod of reasoning; and the reader will have cause to admire his ingenuity of analysis, if he cannot always subscribe to his conclusions. Similar ingenuity, perhaps, may bring out other results, and there is certainly room for the farther prosecution of these researches.

The object of Dr Murray was to promote European literature; and it remains with succeeding philologists to refute or substantiate his views. He has gone a certain length, and it lies with others to fill up the outline. He is an expounder of languages on the principles of Horne Tooke, and only entered on the path which that ingenious philologist opened up. The field of inquiry is still large, and upon it laurels may yet be won by the adventurous and indefatigable scholar.

From this work of Dr Murray, it will be seen that the northern languages hold an importance which they have not always been thought to possess. They are seen to explain the beautiful languages of Greece and Rome, as well as Sanscrit, that venerable, though but lately known, language of India. Their usefulness, in this respect, can hardly be questioned, though all the admirers of those languages, perhaps, may not agree in this mode of accounting for their origin and progress.

Whether the radical language, on which these and some other languages are built, be the same as Hebrew, or that language, which is at the

foundation of Phœnician, Arabic, Chaldaic, Syriac, and Ethiopic;—whether it be the same as the Coptic, or ancient language of the Egyptians, into which Alexandrian Greek has been ingrafted; can only be determined by the future inquiries of philologists, equally skilful and industrious as Dr Murray.

From the conformity of all languages yet known, we believe that all men originally spoke one language; but, in order to establish this conformity still farther, we must examine not only the European languages in the manner which Dr Murray has followed; but all those which are spoken on the Continent of Asia, many of which are still unknown; all those which are spoken on the skirts and in the centre of Africa; all those spoken by the savages of North and South America; all those in the Islands of the Atlantic, Indian, and Pacific Oceans.

In this undertaking, the truth would not be so difficult to draw from the learned languages, in which the productions of human genius and science are recorded; as from those of savage and unlettered tribes, which are not written but spoken, and which are so disguised by pronunciation, that a stranger, however ingenious and indefatigable, could not avoid mistakes; not to mention that many of those who speak them are so remote from persons capable of analyzing them, that, in our

days, at least, we cannot hope to see the induction completed.

There is, however, no occasion to despair. Human sagacity and industry are great and unconquerable. A few years ago chemistry could hardly be reckoned a science, but of late how extended have been its researches!—how vast the facts which it has discovered! Its materials, no doubt, are more accessible than the tongues of distant and barbarous nations; but when, by universal consent, the true road to discovery, in respect to language, has been laid open, none can say to what length it may be carried.

III. Had Dr Murray reached the ordinary period of human life, we might, from his facility in acquiring languages, as well as extraordinary skill in analyzing words, from that rare industry and perseverance which he was known to possess, have expected that he would have pushed his inquiries much farther than he has done; and it must ever be regretted by those that have a taste for philological learning, that he did not live to publish in a mature state, what he intended on the Origin of the European Languages. He had for many years entertained the idea of writing on that subject; and he would naturally have wished to give all possible perfection to a work, on which he was to rest his fame as a scholar with future ages.

Even while struggling with an incurable disease, his ardour and activity could not be abated. Amidst every discouragement he was borne up with that enthusiasm which the love of letters inspires,—that desire of distinction which is "the last infirmity of noble minds," and without which nothing great, or promising to last for ages, has ever been achieved.

This peculiarity of mind, which he carried to his grave, appeared at an early age. Before he left the paternal roof, he acquired, without a teacher, a competent knowledge of Hebrew, Greek, Latin, and French; and that zealous and enterprising love of literature which he displayed in the country, gathered new force, when he came to study at Edinburgh. While attending the Greek and Latin classes at the University, he engaged in studies, of which few of his contemporaries were capable, or even entertained an idea. From his knowledge of Hebrew, he naturally turned to Arabic, and this most difficult language he most completely mastered, not only perusing the Koran, in the excellent edition of Maracci, but also the version of that language in Walton's Polyglott Bible, which he often mentioned as an invaluable treasure for the student of languages, and by which he was initiated into Persic and Ethiopic, the former of which, before his settlement at Urr as a minister of the Scottish church, he taught to young gentlemen going to India; and the latter

he studied more minutely from the labours of Ludolph, with the view of editing the Travels of Bruce.

Some time before he became a student of divinity, he had fallen in with Ulphilas' Gothic version of the Gospels, which he highly valued, as confirming him in those ideas, which he began to entertain before he came to the University, concerning the origin of the European Languages. He studied the same subject further, in the fragments of a version of the Epistle to the Romans by the same author, discovered and published by Knittel; and in this study he was assisted by the labours of the learned Ihre.

From the Visigothic, of which these fragments form a precious remnant, he turned to kindred dialects; and while he considered it as the purest dialect of the Teutonic known, he entered into the spirit of the Alamannic, the next in purity, in the collections of Goldast and Schiller; into the Saxon, from which the present English has chiefly risen, in the works of Junius, as well as Lye and Manning; and into the Scandinavian, in the Edda of Sæmund. However diffuse and tedious the labours of these authors in some cases might be, he discovered their vast utility, and profited greatly by their hints and directions. To others, a grammar or dictionary of an unknown language would be barren and uninviting, but from these he

could draw the most profound and original instruction. Even from the geographical names of a country, or the historical names of its sovereigns, he entered into the analogies of language, and discovered strong supports of those conclusions which he had already formed.

These pursuits were greatly assisted by Hickes's Thesaurus of the Northern Languages. That invaluable work he perused carefully, and found it to contain a mine of knowledge, in that department of study to which his inquiries were directed. It afforded materials in abundance, by due consideration of which, his ideas concerning the affinities and rise of the European languages were established on the firmest ground.

We do not know whether he had any living assistant in learning Celtic, but he certainly studied the writings of Vallancey for Irish; those of Davies and Richards for Welsh; and those of Shaw and Stewart for Earse. By these and similar means he arrived at no small proficiency in this very ancient and truly original language.

These studies were followed up by an acquaintance with the Sanscrit, chiefly through the writings of Halhed and Wilkins. It was difficult for him to get access to proper books relating to Sanscrit; and he himself acknowledges, that he had not all the language before him; but he knew enough of it to enable him to connect the Sanscrit with the languages of Europe.

The chief link, by which he established this connection, was the Slavonic. He probably attained the knowledge of this language from some Russian popular works; and in the use which he has made of it, he discovers no want of skill, whatever there might be of books or leisure. Certainly his ideas of it are accurate, and not to be disputed.

With these immense stores of philological knowledge which he had laid up, he read over more carefully the classics of Greece and Rome. Among the former, Herodotus and Homer particularly engaged his attention; and among the latter, Cæsar, Tacitus, Pliny, and Jornandes; though he also resorted to Solinus, Justin, Pomponius Mela, and Ammianus Marcellinus. The reader of taste may easily conceive with what delight he must have read these interesting compositions; with what an intellectual feast he must have been entertained, when in search of materials to confirm and illustrate his theories.

Some of the helps, by which he acquired such amazing skill in languages, have thus been mentioned, that those who are ambitious to excel in Philology, may know what authors to peruse, if they would rival Dr Murray.

His bias for philological research naturally directed him to these publications; and from whatever cause he received this bias, his attempts were uncommonly successful. As he was thoroughly

versant in the principles of universal grammar, and had no difficulty whatever in learning any language; the meaning of the most useful words, the form of declining the nouns and pronouns, the method of conjugating the verbs, the power of the most ordinary and useful connectives, were soon acquired; and when the ground was thus prepared, he went on with an ease, which astonished and delighted his most intimate friends.

To this exercise he was so trained and accustomed, that the most uncouth alphabets and the most dissimilar languages readily gave way to his skilful and unwearied efforts. Whatever difficulties they presented to others, he was sure to overcome. In whatever quarter he exerted his powers, he never failed to make conquests. He so well understood the elements of speech, and could make such excellent use of the safest guides, that all their idioms soon lay in full view before him. In these respects, what the poet has said on another occasion might be properly applied to him—

Tegimen derepta leoni
Pellis erat. Telum splendenti lancea ferro,
Et jaculum; TELOQUE ANIMUS PRÆSTANTIOR OMNI.

DAVID SCOT.

Manse of Corstorphine, July 6, 1822.

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ERRATA.

VOL. I.

Page 19, line 18, *after* Christianity *insert* A. D. 597.
—— 36, line 1, *dele* the kindred senses of: and line 3, *for* make. NAG, *read* make; and NAG.
—— 67, line 22, *for* heafod, the head, *read* heafod the head.
—— 149, line 2, *for* names *read* name.
—— 152, line 14, *dele* comma after Guttones.
—— 153, line 13, *for Lang, read Long.*
—— 157, last line but one, *for* MIDDLE, *read* middle.
—— 321, line 26, *dele* OLDEST FORM OF GREEK. Line 28, *for* LATIN. *read* OLD FORM OF LATIN.

VOL. II.

7, line 1, insert a comma before of.
8, line 1, insert a full point after Latin.
9, line 12, *dele* and.
18, line 16, *dele* comma after now.
26, line 23, *for* consignificative AG, formed AGBA, *read* consignificative, AG formed AGBA.
29, line 5, *for* AN; BUKAI, read AN BUKAI.
80, line 13, *read* a full point after mixture.
91, line 20, *for* he, from OL, *read* he. From OL.
99, line 15, *instead of* POU, TOPOU, *read* POU TOPOU. In line 16, *read* POI TOPOI, *instead of* POI, TOPOI.
152, third line from bottom, *for* AN, ON, *read* AN, on;
189, line 17, *for* COMON, man on man, *read* COMON MAN ON MAN.
466, line 2, *for* SKALD is, *read* SKALDS.

LIFE

OF

ALEXANDER MURRAY, D. D.

Dr Murray's "Philosophical History of the European Languages" can scarcely be offered to the public, unaccompanied by some biographical sketch of its author. This must, however, be written under great disadvantages, by one to whom he was personally unknown; who must collect from the information of others the habits and character of the man, as well as the leading events of his life; and who, whatever his materials are, cannot venture to make any considerable addition to the size of the volume to which his narrative is to be prefixed.

It happens very fortunately, that that part of the subject which was least known, and which would

have required most research, was written by Mr Murray himself. The Rev. Mr Maitland, minister of Minigaff, one of his most intimate friends, had at one time proposed to collect some materials of his early life; and, with this view, had requested that he would furnish him with some leading dates and facts, and with the most probable channels of correct information on other points. Mr Murray, in reply, gave him a distinct history of himself, from his birth till the time when he first arrived in Edinburgh to attend the University. In doing this, he has not only rendered all farther inquiry with regard to this portion of his life unnecessary, but has given a specimen of personal biography, and of literary success and perseverance under every disadvantage, of which the press has yet furnished no similar example. It is written with all the native simplicity and openness of his character; and with a minuteness which, as far as it goes, leaves nothing farther to be told.

Mr Maitland explains the circumstances which gave occasion to it in the following extract from a letter to Dr Baird:* "When you wrote me last autumn, requesting that I would endeavour to collect some memorials of Dr Murray's early life,

* April 26, 1813.

I immediately commenced the task, but found my progress so slow and unsatisfactory, that I thought it might be best to apply to Dr Murray himself, to give me a brief sketch of dates and facts, and to point out to me the most likely channels of obtaining correct information. Dr Murray soon afterwards sent me the Memoir which I now enclose, and which I consider as one of the most curious specimens of literary biography to be any where met with.

" It is, indeed, prolix and minute. But that very minuteness constitutes one of its principal charms. As he did not write from any notes, it affords a remarkable illustration of his powers of memory; and it is written throughout with so much simplicity, as to afford a genuine picture of his mind and character.

" It was my intention to have put together a few particulars respecting Dr Murray from such information as I could collect. But the moment I perused his own memoir, I should have considered it sacrilegious to have abridged or altered one single line. One thing only I have done; and that (you may depend on it) has been done with fidelity. I have verified the facts contained in this sketch, by the most undoubted testimony; and you may rely on them as authentic materials for biographical history."

Mr Murray sent his narrative in the form of a

letter to Mr Maitland, and along with it a more private letter, which it would be unjust to withhold from the public.

In the private letter,* he says, "DEAR SIR, I have, on receiving your letter, and Dr Baird's enclosed, meditated for some time on the kind or form of the notice which I should give you respecting my early reading. It has occurred to me, that a mere list of dates would convey little information, and that, as my access to books at that time of my life was irregular, and my school education quite broken and imperfect, no true idea of my progress, such as it was, could be obtained from stating the names of the books, or the periods when I was at school, without some connective history. I have, therefore, thrown the whole idle tale into a sort of narrative, by far too long indeed, and written too closely on the paper, as it goes by post. If you, by help of any intimate friend, can overcome the toil of reading it, it will present you with a lively image of 'much ado about nothing.' As I have kept no copy of it, (not having leisure to make one,) perhaps you can let me have a day's use of it, when you come to Fairgirth, for the purpose of making one. After all, the facts are sufficiently strong in my remembrance; but I hardly think that I shall ever take the useless trouble of

* Dated "Manse of Urr, July 25, 1812."

putting them again on paper.* I could have added many other inferior incidents; but you will justly think that those mentioned are sufficient. Your statement respecting my age is accurate, as you will see by the dates. Dr Baird's statement is erroneous, owing to the hurry of writing, and the distance of time. *I gave my age down,* as I then supposed the fact to be, at my first acquaintance with him in 1794, at 18; but I discovered in 1805, by inquiries at home, and by the Parish Register, that, on the 22d October 1794, I was 19 years of age. I was under his immediate care from 1794 to 1796 or 1797, when I began to support myself. In fact, I was always under his counsel and directions, and saw him as frequently as was suitable, from 1794 to 1806.

" As to my juvenile poems, I lost about a score of small poems, chiefly in the Scotish dialect, and once intended for publication. These were very incorrect, stupid, and silly. They were written in 1793 and 1794. I lost them in 1796. I have only remaining six poems in English, written in 1794; one of them is a fictitious and satirical narrative of the life of Homer, whom I represent as a beggar, &c. Another is called the Battle of the

* " The disadvantages I lay under could not have been overcome at 14 or 15, as I had no access to the grammar school till I was of that age."

Flies, written in imitation of Parnel's translation of Homer's Battle of the Frogs and Mice. A third is on Incle and Yarico. A fourth on Robespierre and Murat, whom I represent as dead and damned. Their dialogue is very horrible. These poems are all grossly incorrect, but they have at times great vigour, both in the thoughts and the expressions. I think it hardly worth while to send them to you; but if you judge it to be necessary, you may inform me. I beg my kindest and most respectful compliments to Mrs Maitland; and ever am,

"DEAR SIR,

"Yours entirely,

"ALEX. MURRAY."

This letter renders every remark unnecessary to introduce the narrative which is given with so much detail in the following letter; and though written carelessly, and sometimes incorrectly, is inserted without the least alteration or abridgment.

"*Manse of Urr, July 20th*, 1812.

DEAR SIR,

"I HAVE many strong objections to state against the utility and propriety of the task which Dr Baird's partiality for me has imposed on you. First, I have as yet *done nothing* that, in a literary sense, entitles me to a place even in the *most tri-*

vial volume of biography. Next, I have a just aversion from being made a subject of biographical history; as, in fact, on account of the absence of any permanent literary merit, a narrative concerning me must appear to every reader, as narratives of that kind have often appeared to myself, very contemptible *eulogies* of men who were, perhaps, a little clever, but whose actions had left no effects; who, therefore, were not worth a monument, and whose histories seemed mere impertinence to a young aspiring man of letters. Lastly, It is—like human life and human weakness—a piece of absolute uncertainty whether I shall be able to execute my own literary intentions at all, or in a manner creditable to my memory. My ambition is high enough, but my feelings will be much hurt if, in the event of failure, I shall have the additional mortification of fearing, that I shall be held up to public ridicule by some fool or other, into whose hands the papers of my friends may fall, after their kindness and my small merits have left this scene of *accumulating biography.* *

"The present motives for this task are produced by friendship and great partiality. Gratitude seems to require that I should not refuse to give *you*, and my other *proven* friend, the means of gratifying an amiable curiosity. But I deprecate all the

* "I allude to the tribe of life-writers by profession."

unpleasant consequences which may follow, and often have followed, the disclosure of *the great importance of a man to himself*, made by the vain personage himself, for advancing his own glory, or by the friends who loved him too much, to discern his *real magnitude*. In sole compliance, however, with the wishes of the friends whom I shall honour while I live, I shall set down some of the principal facts that respect my studies till the year 1794, when I received your letter of recommendation to Dr Baird.

"I was born on Sunday, the 22d of October 1775,* and baptized a fortnight after, on Tuesday, 7th November—stated in the register of baptisms to be the 27th, but the old style is understood, (in the register.) The place where my father then lived is called Dunkitterick, or commonly Kitterick; in Earse, Dun-cheatharaich,—the *know* of the cattle. It is on the burn of Palneur, on the south side, about a quarter of a mile from the burn, and on a rivulet that flows from the high hills above on the south. The hills of Craigneildar, Milfore, and others, quite overshadow the spot, and hide it from the sun for three of the winter and spring months. This cottage has been in

* "I ascertained these points in 1805,—I did not exactly know my age in 1794."

ruins for more than twenty years, as the farm is *herded* from the house of Tenotrie, the tenant of which holds both Tenotrie and Kitterick. This place, now laid open by a road, was, when my father lived there, in a completely wild glen, which was traversed by no strangers but smugglers. Patrick Heron's family, in Craigdews, were our next neighbours; and the black rocks of Craigdews were constantly in our sight. My father, Robert Murray, had been a shepherd all his days. He was born in autumn 1706, and remembered the time of the battle of Sheriffmuir. Our clan were, as he said, originally from the Highlands. My great-grandfather, Alexander Murray, had been a tenant, I believe, of Barnkiln,* near the present site of Newton-Stewart, but he had retired into Minigaff village before his death. He had several sons. John, my grandfather, was all his life a shepherd. He married, when he was young, a woman of the name of Helen M'Caa. His *children* were,—Patrick, father of old John Murray in Blackcraig—my father, (Robert, born in Garlarg,) William, John, and Grisel. My grandfather herded, almost all his married lifetime, the farm of Craigencallie, rented by old Patrick Heron, Esq. of Heron. My father married, about 1730, a

* "I think this is the name. The lands above Newton-Stewart were held by a number of small tenants."

woman of the name of Margaret M'Dowal, and had by her many children—Agnes, John, William, Robert, James. Some of these are still alive,—very old people. All the boys became shepherds. My father lived chiefly in a place called Garrarie, on the river Dee, opposite to Craigencallie, and in the parish of Kells. His wife died, I think, about 1770. In December 1774, or rather in January 1775, he married my mother, whose name is Mary Cochrane. She was the daughter of a shepherd also, who came originally from the parish of Balmaghie, and whose forefathers had been small tenants on the estate of Woodhall. She was born August 13th, 1739, and was more than thirty-five years old at the time of her marriage. My father was then in his sixty-ninth year, which he had completed before I was born.* When I became of age to know him, except his very grey, or rather white, hair, I remember no symptoms of the influence of time about his person or in his appearance. He enjoyed *late* good health till about a year before his death, which took place at Torwood, or Derwood, in the parish of Kells, in August 1797.

He had been taught to read English in a good style for his time. He wrote not badly, but ex-

* I have one sister—Mary, born in February 1777, or 1778.

actly like the old men of the seventeenth century. He had a considerable share of acuteness, or natural sagacity, a quality possessed by most of his clan. His temper was rather irritable, but not passionate. His moral character was habitually good; and I knew, from his way of talking in private about thefts and rogueries of other persons, that he actually detested these vices. He was very religious in private; but in company he was merry, fond of old stories, and of singing. Patrick Heron, your elder, if alive, will give you a better account of him than I can. He was no fanatic in religious matters, and always respected the established clergy, whose sermons he never, like many other people, criticised, at least, in my hearing. My brother, James, his youngest son by the first marriage, died of a fever in 1781, or 1782. His death, which happened at some distance from home, was reported to my father early on a Sunday morning, and I, then a child, could not conceive why my father wept and prayed all that day.

"Some time in autumn 1781, he bought a catechism for me, and began to teach me the alphabet. As it was too good a book for me to handle at all times, it was generally locked up, and he, throughout the winter, drew the figures of the letters to me in his *written* hand on the board of an old *wool-card*, with the black end of an extinguished

heather stem or root, snatched from the fire. I soon learned all the alphabet in this form, and became *writer* as well as *reader*. I wrought with the *board* and *brand* continually. Then the catechism was presented; and in a month or two I could read the easier parts of it. I daily amused myself with copying, as above, the *printed* letters. In May 1782, he gave me a small psalm-book, for which I totally abandoned the catechism, which I did not like, and which I tore into two pieces, and concealed in a hole of a dike. I soon got many psalms by memory, and longed for a new book. Here difficulties rose. The Bible, *used every night* in the family, I was not permitted to open or touch. The rest of the books were put up in chests. I at length got a New Testament, and read the historical parts with great curiosity and ardour. But I longed to read the Bible, which seemed to me a much more pleasant book, and I actually went to where I knew an old loose-leaved Bible lay, and carried it away in piecemeal. I perfectly remember the strange pleasure I felt in reading the history of Abraham and of David. I liked mournful narratives, and greatly admired Jeremiah, Ezekiel, and the Lamentations. I pored on these pieces of the Bible in secret for many months, for I durst not show them openly, and as I read constantly, and remembered well, I soon astonished all our honest neighbours with the large

passages of Scripture I repeated before them. I have forgot too much of my biblical *knowledge*, but I can still rehearse all the names of the Patriarchs, from Adam to Christ, and various other narratives seldom committed to memory.

"My father's whole property was only two or three scores of sheep and four muirland cows, his reward for herding the farm of Kitterick for Mr Alexander Laidlaw in Clatteranshaws, on the other side of the Dee. He had no debts, and *no money*. We lived in a wild glen, five or six miles from Minigaff, and more from New-Galloway. All his sons had been bred shepherds. He meant to employ me in that line; and he often blamed me for laziness and uselessness, because I was a bad and negligent *herd-boy*. The fact was, I was always a weakly child, not unhealthy, but yet not stout. I was short-sighted, a defect he did not know, and which was often the occasion of blunders when I was sent to look for cattle. I was sedentary, indolent, and given to books, and writing on boards with coals. In 1783 my fame for wondrous reading and *a great memory* was the discourse of the whole glen. But my father could not pay the expences of lodging and wages for me at any school. In harvest 1783, William Cochrane, a brother of my mother, returned from England, where he had made a few hundred pounds as a travelling merchant. He came to visit our family,

and being informed of my *genius*, as they called it, undertook to place me next spring at the New-Galloway school, and to lodge me in the house of Alexander Cochrane, my grandfather, then alive, and dwelling about a mile from New-Galloway. This simple expedient might have occurred to my parents, but I never heard them propose it: the idea of school-wages frightened them from employing it. I was brought to New-Galloway about the 26th of May 1784, and for a month made a very awkward figure in the school, then taught by Mr William Gordon. He read English well, and had many scholars. Mr Gillespie, who is almost my equal in years, being born in 1775, or 1776, was then reading the rudiments of Latin. * My pronunciation of words was laughed at, and my whole speech was a subject of fun. But I soon gained impudence; and before the vacation in August, I often stood *dux* of the Bible class. I was in the mean time taught to write copies, and use paper and ink. But I both wrote and printed, that is, imitated printed letters, when out of school. My morals did not equally improve. My grandfather was an old man, and could not superintend

* The Latin scholars then in the school were a Dr Paple, now in Dumfries; John Heron, now deceased, a relation of my own; Mr Gillespie; Dr Alexander Halliday, now in India; Mr M'Kay, schoolmaster of Balmaclellan, &c. The three last had only read the rudiments.

my proceedings. I learned, therefore, to swear, lie, and do bad tricks, all which practices I have ever since detested. I was fourteen days, or thereby, at this school after the vacation had terminated. But in the beginning of November 1784, I was seized with a bad eruption on the skin, and an illness, which obliged me to leave school, which I saw no more for four years.

"In spring 1785, my health grew a little better. I was put to assist, as a shepherd-boy, the rest of the family. I was still attached to reading, printing of words, and getting by heart ballads, of which I procured several. I had seen the ballad of Chevy-Chase at New-Galloway, and was quite enraptured with it. About this time, and for years after, I spent every sixpence that friends or strangers gave me on ballads and penny histories. I carried bundles of these in my pockets, and read them when sent to look for cattle on the banks of *Loch Greanoch*, and on the wild hills in its neighbourhood. Those ballads that I liked most were Chevy-Chase, Sir James the Rose, (by Michael Bruce,) Jamie and Nancy, and all heroic and sorrowful ditties. This course of life continued through 1785, 1786, and 1787. In that time I had read, or rather studied daily, Sir David Lindsay, Sir William Wallace, the Cloud of Witnesses, the Hind let Loose, and all the books of piety in the place. My fame for reading and *a memory*

was loud, and several said that I was 'a living miracle.' I puzzled the honest Elders of the Church with recitals of Scripture, and discourses about Jerusalem, &c. &c. In 1787 and 1788, I borrowed from John Kellie, then in Tenotrie, and still residing, I believe, in Minigaff, Salmon's Geographical Grammar, and L'Estrange's Version of Josephus. I got *immense* benefit from Salmon's book. It gave me an idea of geography and universal history, and I actually recollect, at this day, almost every thing it contains. I learned to copy its maps, but I did not understand the *scale*. In 1788, or early in 1789, Basil Lord Daer came to attend a Committee of the Gentlemen on the line of road between New-Galloway and Newton-Stewart. He had made a map of the whole valley of Palneur from Dee to Cree, which map he lost on the moors near Kitterick. It was found and given to me, and I practised drawing plans of the Glen of Palneur, correcting and printing the names of places according to my own fancy.

As I could read and write, I was engaged by the *heads* of two families in Kirkowen parish to teach their children. The name of the one was Robert Milligan, and the other was Alexander Milroy, Laird of Morfad, an old and singular man, who had young grandchildren. I taught these pupils during the winter of 1787-8, but got acquainted

with few books. I received copies of the Numeration and Multiplication Tables from one M'William, a boy of my own age, and a brother teacher. I returned home in March 1788. My fees were fifteen or sixteen shillings. Part of this I laid out on books, one of which was the History of the Twelve Cæsars, translated from Suetonius; another, Cocker's Arithmetic, the plainest of all books, from which, in two or three months, I learned the four principal rules of arithmetic, and even advanced to the Rule of Three, with no additional assistance, except the use of an old copy-book of examples made by some boy at school, and a few verbal directions from my brother Robert, the only one of all my father's sons, by his first marriage, that remained with us. He was then a cattle-dealer on a small scale. In June 1788, I made a visit to Minigaff, and got from old John Simpson, a cartwright, and a great reader, the loan of several volumes of Ruddiman's Weekly or Monthly Magazine during 1773, 1774, and 1775, and an old ill-written and superstitious history of the Four Monarchies, of the Popes, the Kings of England, &c. My memory now contained a very large mass of historical facts and ballad poetry, which I repeated with pleasure to myself, and the astonished approbation of the peasants around me. On the 26th May 1789, my father and his family left Kitterick, and came to herd in a place called Drig,

morn, on Palkill Burn, four miles above Minigaff. He was engaged by Mr Ebenezer Wilson, now residing in Barncauchla. A prospect now opened of my attending Minigaff school. I set out by myself, and arrived in Minigaff village, where my friend, John Simpson, lived, and where Mr Cramond, schoolmaster of Minigaff, dwelt. I think he lodged in Simpson's house. Mr Cramond received me, and I travelled every day from Drigmorn to Minigaff. I read some English, but applied chiefly to writing and arithmetic. In the course of the summer I ran over all Dilworth's Arithmetic. But I was not in stout health, the distance from school was great, and I generally attended only three days in the week. My teacher allowed this. I made the most of these days; I came about an hour before the school met, I pored on my arithmetic, in which I am still a proficient, and I regularly opened and read all the English books, such as the Spectator, World, &c. &c. brought by the children to school. I seldom joined in any play at the usual hour, but read constantly. It occurred to me that I might get qualified for a merchant's clerk. I therefore cast a sharp look towards the method of book-keeping, and got some idea of its forms, by reading Hutton in the school, and by glancing at the books of other scholars. When the vacation came on, I was obliged to quit school. At Martinmas 1789, I

was engaged by three families in the moors of Kells and Minigaff to teach their children. I bought Mair's Book-keeping, having sent to Edinburgh for it by a man who rode as *post* between Wigton and Edinburgh. The families, one of which belonged to my eldest brother, resided at great distances one from another. My brother lived in the Back Hill of Garrarie; another family lived in Buchan, on Loch Trool; a third on the Dee, near Garrarie. I migrated about, remaining six weeks in each family. Among these mountains I found several books. Walker's Arithmetic, a History of England, a volume of Langhorne's Plutarch, having the lives of Eumenes, Pompey, Scipio, &c. and Burns' Poems, all which I read with perpetual and close attention. I was fond of verse of all kinds. In 1787, before leaving Kitterick, I made a *scoffing ballad* on a neighbour shepherd and a girl of my acquaintance. This was my original sin as to verse. In 1789, the whole moorlands of Ayrshire and Galloway were engaged in discussing the doctrines of a book written by Dr M'Gill, one of the ministers of Ayr. I entered with much zeal and little knowledge into the feelings of the people, and declaimed against Socinianism, and various religious opinions, which I certainly was not of age to understand.

A little before Whitsunday 1790, I returned home to Drigmorn. My father had been engaged

to *herd* in Barncauchla, a farm within two miles of Minigaff village, to which farm we removed on the 26th May 1790. I had now easy access to school, and went regularly. As I now understood reading, writing, and accounts, in imitation of other lads in the country, I wished to add to these a little French. These were the sum total of qualifications deemed necessary for a clerk intending to go to the West Indies, or America.

"I had in 1787 and 1788 often admired and mused on the specimens of the Lord's Prayer in every language found in Salmon's Grammar. I had read in the Magazines and Spectator, that Homer, Virgil, Milton, Shakespeare, and Newton, were the greatest of mankind. I had been early informed that Hebrew was the first language, by some *elders* and good religious people. In 1789, at Drigmorn, an old woman, who lived near, showed me her Psalm-book, which was printed with a large type, had notes on each page, and likewise what I discovered to be the Hebrew alphabet, marked letter after letter in the 119th Psalm. I took a copy of these letters, by *printing* them off in my old way, and kept them.

"I borrowed from one Jack M'Bride, at Bridgend of Cree, Chambaud's Rudiments of French Grammar. About the 30th of May 1790, I set to work on it. My indulgent master gave me whole pages of lessons, and in less than a fortnight

I began to read lessons on the second volume of the Diable Boiteux, a book which he gave me. Robert Kerr, a son of William Kerr in Risque, was my friend and companion. He, in preparation for Grenada, whither he soon went, had for some time read French. His grammar was Boyer's, and the book which he read on an old French New Testament. There was another Grammar in the school, read by Robert Cooper, son of Mr Cooper, late tenant in Clarie. In the middle of the days I sat in the school, and compared the nouns, verbs, &c. in all these books; and as I knew much of the New Testament by memory, I was able to explain whole pages of the French to Kerr, who was not diligent in study. About the 15th of June, Kerr told me that he had once *learned* Latin for a fortnight, but had not liked it, and still had "the Rudiments" beside him. I said, "Do lend me them; I wish to see what the nouns and verbs are like, and whether they resemble our French." He gave me the book. I examined it for four or five days, and found that the nouns had changes on the last syllables, and looked very singular. I used to repeat a lesson from the French Rudiments every forenoon in school. On the morning of the midsummer fair of Newton-Stewart, I set out for school, and accidentally put into my pocket the Latin Grammar instead of the thin French Rudiments. On an ordinary day, Mr

Cramond would have chid me for this, but on that festive morning, he was *mellow*, and in excellent spirits, a state not good for a teacher, but always desired in him by me, for he was then very communicative. With great glee, he replied, when I told him my mistake, and showed the Rudiments, "Gad, Sandy, I shall try thee with Latin," and accordingly read over to me no less than two of the declensions. It was his custom with me to permit me to get as long lessons as I pleased, and never to fetter me, by joining me to a class. There was, at that time, in the school, a class of four boys advanced as far as the pronouns in Latin Grammar. They ridiculed my separated condition. But before the vacation in August, I had reached the end of the Rudiments, knew a good deal more than they, by reading at home the notes on the foot of each page, and was so greatly improved in French, that I could read almost any French book at opening of it. I compared French and Latin, and rivetted the words of both in my memory by this practice. When proceeding with the Latin verbs, I often sat in the school all mid-day, and pored on the first pages of Robert Cooper's Greek Grammar, the only one I had ever seen. He was then reading Livy, and learning Greek. By help of his book I mastered the letters, but I saw the sense of the Latin rules in a very indistinct manner. Some boy lent me an old Corderius, and a friend

made me a present of Eutropius. I got a common Vocabulary from my companion Kerr. I read to my teacher a number of colloquies; and before the end of July, was permitted to take lessons in Eutropius. There was a copy of Eutropius in the school that had a literal translation. I studied this last with great attention, and compared the English and Latin. When my lesson was prepared, I always made an excursion into the rest of every book, and my books were not like those of other school-boys, opened only in one place, and where the lesson lay. The school was dissolved in harvest. After the vacation, I returned to it a week or two, to read Eutropius. A few days before the vacation, I purchased from an old man, named William Shaw, a very bulky and aged edition of Ainsworth's Dictionary. This was an invaluable acquisition to me. It had all the Latin words, and the corresponding Greek and Hebrew, likewise a plan of ancient Rome, and a dictionary of proper names. I had it for eighteenpence, a very low price. With these books I went off, about Martinmas, to teach the children of Robert Kerr, tenant in Garlarg, English reading, writing, arithmetic, and *Latin*. In his house I found several more books—Ruddiman's Grammar, the most *obscure* of all works that ever were offered to children for their instruction, a book on which I laboured much to no great purpose—Cæsar, and Ovid.

I employed every spare moment in pondering on these books. I literally read the dictionary throughout. My method was to revolve the leaves of the letter A, to notice all the principal words, and their Greek synonimes, not omitting a glance at the Hebrew: to do the same by B, and so on through the book. I then returned from X and Z to A, and in these winter months I amassed a large stock of Latin and Greek vocables. From this exercise I took to Eutropius, Ovid, and Cæsar, or at times to Ruddiman's Grammar. The inverted order often perplexed me, and I frequently mistook, but also frequently discerned, the sense. The wild fictions of Ovid have had charms for me ever since. I was not a judge of simple and elegant composition, but when any passage contained wild, sublime, pathetic, or singular expressions, I both felt and tenaciously remembered them. Here I got another book, which, from that time, has influenced and inflamed my imagination. This was "Paradise Lost," of which I had heard, and which I was eager to see. It was lent me by Jean Macmillan, at present residing in Minigaff village, then housekeeper in Garlarg, and afterwards married to Robert Murray, my brother's son. I cannot describe to you the ardour or various feelings with which I read, studied, and admired this *first-rate* work. I found it as difficult to understand as Latin, and soon saw that it required to be *parsed*

like that language.' I had the use of this copy for a year, and replaced it with one of my own. I account my first acquaintance with Paradise Lost an era in my reading.

"About Whitsunday 1791, I returned to school, able to read Eutropius, Ovid, Cæsar, and Ruddiman's Grammar, in an intelligent, but not very correct style. I certainly knew a great deal of words and matters, but my prosody was bad, and my English not fluent nor elegant. I found the young class reading Ovid and Cæsar, and afterwards Virgil. I laughed at the difficulty with which they prepared their lessons, and often obliged them, by reading them over, to assist the work of preparation. My kind master never proposed that I should join them. He knew, indeed, that my time at school was uncertain; and he not only remitted a great part of my fees, but allowed me to read any book which I pleased. I studied his humour, and listened to his stories about his college life, in the University of Aberdeen, where he had been regularly bred, and where he had been the class-fellow of Dr Beattie.

"I found my school-fellow Robert Cooper reading Livy, the Greek Grammar, and the Greek New Testament. A few days before going to school this season, I had formed an acquaintance with John Hunter, a miner under Mr George Mure, and who lived in the High-Row of the Mi-

ners' Village, at Mr Heron's lead-mines.* This man and his family had come from Leadhills. He showed me many civilities, and gave me the use of the following books, that had belonged to a brother of his then deceased: Luciani Dialogi, cum Tabula Cebetis, Greek and Latin; a Greek New Testament; Homer's Iliad, Greek and Latin, in two small volumes; Buchanani Historia Rerum Gest. Scoticarum; and Buchanani Opera Poetica. The first portion of my wages had gone to Dumfries or Edinburgh, to buy Moor's Greek Grammar and Schrevelii Lexicon. I got the Grammar, but I forget how I obtained the Lexicon. My master allowed me to pass over Cæsar, Ovid, Virgil, and Sallust, of which last, however, I borrowed copies, and read them privately, or at times with the young class. Dr George Muré was one of the young class, and my intimate friend. After I had read my own lessons, I almost always read along with him his lesson in Virgil and Sallust. But Mr Cramond permitted me to read Livy along with Robert Cooper, and Buchanan's History by myself. Robert Cooper was indolent, and I was proud to see that I had overtaken him, and could repeat Greek Grammar, and read Greek in the New Testament, with more ease. He was given to *taze*,

* "I was introduced to him by the late Mr Robert Guthrie, my much lamented friend, whose family lived in the same *Row*. I knew Mr Guthrie from 1787."

but I joined in no sports, but sat all day in the school. My amusement consisted in reading books of history and poetry, brought to school by the other scholars. At home I attacked Homer, and attempted to translate him by help of the Latin translation. In June 1791, we were allowed to read a daily lesson in the first book and volume of the Iliad,* which we prepared in the school. But I kept the second volume at home, and pored on it, till I fairly became, in an incorrect way, master of the sense, and was delighted with it. I remember, that the fate of Hector and of Sarpedon affected me greatly. And no sensation was ever more lively, than what I felt on first reading the passage, which declares, 'that Jupiter rained drops of blood on the ground, in honour of his son Sarpedon, who was to fall far from his country.' My practice was to lay down a new and difficult book, after it had wearied me; to take up another—then a third—and to resume this rotation frequently and laboriously. I always strove to seize the sense; but when I supposed that I had succeeded, I did not weary myself with analysing *every* sentence. About that time I formed a sort of axiom, that *every* language must have a certain number of words, and that, in learning a language, the student is not master of it till he have seen all these.

* "We had but one copy, mentioned above."

I therefore always liked to turn over dictionaries, as well as to read authors.

"In July 1791, I found my Greek knowledge increase. I began to translate sentences into Greek, by help of certain phrases at the end of Schrevelius. And so far as I remember, I, during that summer or autumn, attempted to introduce myself to your notice, by letters in Greek and Latin. The Greek one was short, and no doubt very inaccurate; the Latin one was longer, and inaccurate likewise, but less exceptionable. From that time you began to give me the use of books, and good advices as to my future behaviour and studies, which in my situation were very desirable. * I had from you the loan of Longinus—the Œdipus Tyrannus—a volume of Cicero's Orations, which I read with great delight—and some others. All that summer and harvest were devoted to hard and continued reading, which was not limited to words in Greek and Latin, but extended to the history and poetry in the several books. I carried Homer in my pocket abroad, and studied him with great diligence."

* "You must no doubt remember, that I waited on you frequently during the autumn 1791, and during the years 1792, 1793, and 1794. I was not 16 years of age till October 1791. When I went to Edinburgh, I supposed and reported myself to be 18; but Dr Baird's error is venial, and easily accounted for."

I had long possessed the Hebrew letters, and knew the meanings of many words. I was now determined to learn that language. I sent for a Hebrew Grammar to Edinburgh, by the man who rode post. He brought me Robertson's Grammar, and the first edition of that book, which contains the Arabic alphabet in the last leaf. Mr Cramond, to whom I showed it, in September 1791, at the time when I received it, informed me, that he once was able to read Hebrew, but that he had now forgotten it entirely. I had for a long time known the alphabet; I found the Latin easy and intelligible; I soon mastered the *points*; and, in the course of a month, got into the whole system of Jewish grammar. On an accidental visit to New-Galloway, I was told by John Heron, a cousin of mine, and father to Robert Heron, author of several works, that he could give me a small old Lexicon, belonging to his son. This present was to me astonishingly agreeable. It contained, besides the words and their Latin interpretations, the book of Ruth in the original. When I came home, some person informed me, that a relation of Mr Wilson's in Auchinleck, then living in Minigaff village, had in her possession a Hebrew Bible, the property of her brother, Mr William Wilson, a dissenting clergyman in Ireland. She consented to let me have the use of it for several months. It was a small edition in several volumes, I forget from which

press. I made good use of this loan; I read it throughout, and many passages and books of it, a number of times. At Martinmas 1791, Mr William Douglas, in Dranandow, engaged me to teach his children. The fee was, I think, thirty-five or forty shillings. I devoted, as usual, every spare hour to study. French, Latin, Greek, and Hebrew, occupied all my leisure time. I sometimes amused myself with *printing* songs and favourite pieces of poetry, in the following sort of character:

> Amang the bonnie winding banks,
> Whare Doon rins wimpling clear,' &c. &c.

"A ballad written in this manner excited more admiration than it really merited, because few lads in the country could do it. I wrote this kind of hand with great celerity, but it is now *obsolete* with me.

"I returned to school in summer 1792, and read Latin and Greek rather for practice, than in a rudimental way. The fault of our teacher was a slovenly inattention to grammatical minutiæ, which hurt my future appearance at College, and is more or less the evil of all country schools. In return for this, he was kind, familiar, and communicative. His foible was the love of drink. He had nobody to prepare a comfortable meal for him in his little way, and he went to the ale-house, in order to avoid the wearisomeness and inattention which

distressed him at home. You know he at length became unfit for any public situation. Yet, had I been placed under a more formal and regular master, I should never have been able to make a respectable progress. For the broken state of my time would have condemned me to wait on children in low and young classes, in order to get by memory every part of the Rudiments. And every absent winter, and inaccuracy in reading, would have been pretexts for *beginning me* anew in the Rudiments and Grammar. All the accurate men have this way of thinking. Mr Dalzel, the Professor of Greek, rebuked me severely for looking into Plato and Aristophanes in my first year at College. I received his admonitions, but still persisted in reading these writers. Desultory study is, no doubt, a bad thing, but a lad whose ambition never ceases, but stimulates him incessantly, enlarges his mind and range of thought, by excursions beyond the limits of regular forms.

In 1792, I read portions of Homer, Livy, Sallust, and any author used in the school. In the autumn 1792, my companion Cooper left the school, and went, I believe, to Glasgow University. * I could not imitate him for want of funds. In the winter 1792-3, I engaged myself with Thomas Birkmyre, miller of Minigaff Miln, and taught

* "Or to Wigton School, I forget which."

his children during that season till March 1793. My wages were only thirty shillings, but my object was to get a residence near Newton-Stewart, and to have liberty of going in the winter *forenights*, to a school taught by Mr Nathaniel Martin in Bridge-end of Cree. Several young lads attended it, with a view to *exercise themselves* in reading English poetry, and *in spending their hours agreeably*. Martin had been at Edinburgh, and possessed many new books, such as the Bee, Duncan's Cicero, some of the best English Collections, and so forth. In the Miln I got Gulliver's Travels, and Clarke's Evidences of Christianity. I did not understand the one, nor care much for the other. My companions at the nightly-school were William Gifford, lately a writer's first-clerk in Edinburgh, one Thomas Baird, clerk to a tobacconist, John Mackilwraith, son-in-law to John M'Kie, lately merchant in Castle-Douglas. John Mackilwraith was an old friend, for his father-in-law was tenant of Kitterick in 1788. From him I got the loan of Bailie's English Dictionary, which I studied, and learned from it a vast variety of useful matters. I gained from it the *Anglo-Saxon* Alphabet, the Anglo-Saxon Paternoster, and many words in that venerable dialect. This enabled me to read Hicke's Saxon Grammar, without difficulty, after I went into Edinburgh, and led the way to the Visi-Gothic and German. About the

end of autumn 1792, I had procured from one Jack Roberts, a small Welsh History of Christ and the Apostles. I had seen a translation, or rather the original English, of this book in former years, but I could not get access to it after I had the Welsh in my possession. I mused, however, a good deal on the quotations of Scripture that abound in it, and got acquainted with many Welsh words and sentences. If I had a copy of the Bible in any language of which I know the alphabet, I could make considerable progress in learning it without Grammar or Dictionary. This is done by minute observation and comparison of words, terminations, and phrases. It is the method dictated by necessity, in the absence of all assistance.

"In 1791, I had the loan of a stray volume of the (Ancient) Universal History from my neighbour school-fellows, the Maclurgs, who lived in Glenhoash, below Risque. It contained the history of the ancient Gauls, Germans, *Abyssinians*, and others. It included a very incorrect copy of the Abyssinian alphabet, which, however, I transcribed, and kept by me for future occasions. I was completely master of the Arabic alphabet, by help of Robertson's Grammar, in the end of which (first edition) it is given in an accurate manner.

"In the autumn of 1792, about the time I went to the Mill, I had, in the hour of ignorance and ambition, believed myself capable of writing an

Epic poem. For two years before, or rather from the time that I had met with Paradise Lost, sublime poetry was my favourite reading. Homer had encouraged this taste; and my school-fellow, George Mure, had lent me, in 1791, an edition of Ossian's Fingal, which is, in many passages, a sublime and pathetic performance. * I copied Fingal, as the book was lent only for four days, and carried the MS. about with me. I chose Arthur, general of the Britons, for my hero, and during that winter, 1792-3, wrote several thousand of blank verses about his achievements. This was not my first attempt in blank verse. In 1790, I had purchased 'The Grave,' a Poem by Blair, and committed it almost entirely to memory. In summer 1791, about the time that I intruded myself on your notice, I wrote two pieces in blank verse, one on Death, and another on some religious subject, and sent them to Dr Boyd, at Merton Hall. The Doctor expressed a wish to see me, and I went and waited on him. He was very kind to me, but did not seem to relish my poetry. Dr John Hope, who was at the time on a medical visit to the Doctor, hinted to me, that, in order to please him, it would be proper to court the Comic rather than the Tragic Muse on the next occasion.

* "I had read *Telemaque*. Miss Ravenscroft Dunbar, then at school, had a very rare and curious edition of it, which I have never met with in Edinburgh."

"The poem of Arthur was, so far as I remember, a very noisy, bombastic, wild, and incorrect performance. It was not without obligations to Ossian, Milton, and Homer. But I had completed the *seventh book* before I discerned that my predecessors were far superior to me in every thing. The beauties of the first books of Paradise Lost overwhelmed me; and I began to flag in the *executive department*. My companions, young and ignorant like myself, applauded my verses; but I perceived that they were mistaken; for my rule of judgment proceeded from *comparison* and another school of criticism. In March 1793, I left the Miln, and went to a place called Suie, on the very limits of Minigaff, and a mile or two above Glencard. I was employed there to teach writing and arithmetic to one Alexander Hislop, formerly a travelling *merchant*, an old acquaintance, and a warm friend. Here I got Pope's Homer, which, indeed, I had seen before, but had not read. In the end of March, one James M'Harg, son of a small farmer in the Moss of Cree, who had been at Glasgow for half a year, in some manufacturing house, came to Suie on his return from Glasgow. I showed him the Epic poem. He was transported with it, and declared that it was the most wonderful piece in the universe. This was not my first introduction to him. I knew him in 1789 at Minigaff school, and visit-

ed him now and then while he lived as a merchant in Dashwood, (Newton-Stewart.) He had formerly lent me Milton with notes, and the first volume of Pope's Works. I told him that I did not think the *Epic Poem* well done, and that I meant to destroy it, and take to smaller pieces. He was an enthusiast in Scotch verse, and had written many comic poems in the manner of Burns, some of them far from contemptible. His heart was very warm, but, like most poets, he was indolent in business, and generally unsuccessful in his affairs. I returned home in May 1793, but did not go to school. Indeed, my business there was completed. The whole periods of my school-education stand as follows: 1. From Whitsunday, 26th May, to the middle of August 1784, at New-Galloway school, adding a fortnight in the end of October and beginning of November same year. 2. About six weeks of time spent at Minigaff in summer 1789. 3. From Whitsunday to vacation time, and a fortnight after vacation, 1790. 4. From Whitsunday to vacation time, 1791. 5. From Whitsunday to vacation, and a fortnight after, 1792.

"I passed the summer 1793 at home, and in long visits to my friends in Newton-Stewart, and other parts. I used to live *weeks* with James M'Harg, and to write in company with him ridiculous burlesque poems on any subject that struck our fancy.

Newton-Stewart, at that time, read with great interest Tom Paine's Works, in which M'Harg and I did not feel ourselves much concerned. We both liked *liberty;* but I remember that the death of the King of France, which I read in January 1793 in a newspaper, almost made me cry; and I hated Marat and Robespierre. M'Harg had a practice of preying on the credulity of ignorant people, who were not able to read, but were keen Jacobins. He told them a world of lies about the success of the French, &c. &c. which they, with great and absurd joy, communicated to their neighbours. We both did a little too much in this wicked way, for we thought these people below par in sense. During that summer I destroyed Arthur and his Britons, and began to translate from Buchanan's Poetical Works his Fratres Franciscani. I made an attempt to obtain Mochrum school, but Mr Steven, * who received me very kindly, told me that it was promised, and that my youth would be objected to by the heritors and parish.

"Some time in summer 1793, I formed an acquaintance with William Hume, a young lad who was intended to become an Antiburgher clergyman, and who kept a private school in Newton-Stewart. About the same time you introduced me to several members of the Presbytery of Wig-

* Minister of Mochrum.

ton. My friendship with Mr Hume procured me the loan of several new books. I paid a visit to Mr Donnan in Wigton, an excellent man and a scholar. He examined me on Homer, which I read *ad aperturam libri*, in a very tolerable, though not very correct, manner. He gave me Cicero de Naturâ Deorum, which I studied with great ardour, though a speculative treatise. I was enthusiastically fond of Cicero, as my Dictionary gave me a most affecting account of the merits and fate of that great man. In 1791 I bought for a trifle a MS. volume of the Lectures of Arnold Drackenburg, a German professor, on the Lives and Writings of the Roman Authors, from Livius Andronicus to Quinctilian. This was a learned work, and I resolved to *translate* and publish it. I remained at home during the winter of 1793-4, and employed myself in that task. My translation was neither elegant nor correct. My taste was improving; but a knowledge of elegant phraseology and correct diction cannot be acquired without some acquaintance with the world, and with the human character in its polished state. The most obscure and uninteresting parts of the Spectator, World, Guardian, and Pope's Works, were those that described life and manners. The parts of these works which I then read with rapture, were accounts of tragic occurrences, of great, but unfortunate men, and poetry that addressed the passions. In spring 1794, I got a reading of

Blair's Lectures. The book was lent by Mr Strang, a Relief clergyman, to William Hume, and *sub*lent to me. In 1793 I had seen a volume of an Encyclopædia, but found very considerable difficulties in making out the sense of obscure scientific terms, with which those books abound.

"Early in 1794 I resolved to go to Dumfries, and present my translation to the booksellers there. As I had doubts respecting the success of an History of the Latin Writers, I likewise composed a number of Poems, chiefly in the Scottish dialect, and most of them very indifferent. I went to Dumfries in June 1794, and found that neither of the two booksellers there would undertake to publish my translation; but I got a number of subscription-papers printed, in order to promote the publication of the Poems. I collected by myself and friends four or five hundred subscriptions. At Gatehouse, a merchant there, an old friend, gave me a very curious and large-printed copy of the Pentateuch, which had belonged to the celebrated Andrew Melvin, and the Hebrew Dictionary of Pagninus, a huge folio. During the visit to Dumfries I was introduced to Robert Burns, who treated me with great kindness; told me that if I could get out to college without publishing my poems it would be better, as my taste was young, and not formed, and I would be ashamed of my productions when I could write and judge better.

I understood this, and resolved to make *publication* my last resource. In Dumfries I bought six or seven plays of Shakespeare, and never read any thing, except Milton, with more rapture and enthusiasm. I had seen *his Poems* before.

"During this summer my friend M'Harg was in Edinburgh, employed as a hawker, or itinerant dealer in tea, &c. He described my situation to James Kinnear, a journeyman printer, a very respectable man, who informed him, that if I could be brought into town, Dr Baird and several other gentlemen would take notice of me. I communicated this to you,—you countenanced the measure, and, in consequence, I arrived in Edinburgh in the beginning of November 1794.

"My Dear Sir, I have exhausted the paper with a wearisome detail of trifles, and have not room to *subscribe* myself,

"Your very faithful and grateful Servant,

"ALEXR. MURRAY."

Such is the account of his early life given by Mr Murray himself. In tracing the successive steps, by which a boy, from the lowest ranks of the people, who was equally destitute of instructors, and of all the usual facilities of acquiring information, under the pressure of almost every possible disadvantage of external circumstances, could, at the

age of nineteen, have become qualified to avail himself of a University education, it is difficult to say, whether our astonishment is greater, in observing the disproportion between the means which he possessed, and the wonderful attainments to which, by the blessing of Providence, they ultimately conducted him; or in considering the ardour and perseverance, by which he surmounted obstacles, which would have consigned any man of a common mind to perpetual insignificance and obscurity.

Much was certainly to be done, after he came to Edinburgh, to render any degree of literary eminence attainable. But there were no difficulties in his way equal to those which he had already overcome. And from this time he found resources and protection beyond his hopes, and such as were sufficient to assure him of ultimate success.

Even the humblest of his friends could then contribute to pave his way to the most efficient patronage. He mentions, in his narrative, a Mr M'Harg of Galloway, then an itinerant hawker, or dealer in tea, by whom he was recommended to Mr James Kinnear, at that time a journeyman printer in the King's Printing-office.

To him he soon after sent some specimens of his poetry, and, what was much more curious and important, specimens of his knowledge in Hebrew, Greek, Latin, and French.

He was mentioned by Mr Kinnear to his rela-

tion Mr Porteous, of the Royal Infirmary, who represented his case to Dr Hunter, Professor of Divinity, who was at all times a liberal benefactor of helpless men, and was the first individual in Edinburgh who offered to assist him with money to enable him to attend the University. It is not known that he availed himself of this offer; for, on coming to town, in November 1794, having been particularly recommended by Mr Maitland to Dr Baird, Principal of the University, he was examined by Dr Baird, Dr Finlayson, and Dr Moodie, to ascertain his qualifications for the University, as a free scholar; and, in their presence, read *ad aperturam libri*, and analyzed with accuracy a passage of French, an Ode of Horace, a page of Homer, and a Hebrew psalm.

Such acquirements in a young man, who could scarcely be said to have had the benefit even of a school education, could not fail to astonish his examinators, and to secure him the most efficient patronage in the University. By their recommendation, he not only procured the direct advantages of the University without expence, but such assistance and protection, as enabled him to prosecute his studies with every advantage which Edinburgh could afford him. It is not surprising, that, with the countenance received from them, added to the extraordinary qualifications which he already possessed, he should have been able, at a very early

period, by his labours as a private teacher, and his occasional contributions to the periodical publications of the time, to support himself with some degree of independence, during his attendance on the University; especially when, two years after his first examination, (in January 1797,) he received from the Corporation of Edinburgh a college bursary, which, by the terms of his presentation, was to be paid quarterly, and was continued for four years. He could then look forward with confidence to the completion of his academical studies.

It is no more than justice to those who had the merit of bringing forward into the literary world a man of such distinction as Mr Murray, to record their names in the account of his life. To his humble friend Mr M'Harg, and to his penetration and active zeal, he was indebted for his first introduction to that city, in which he laid the foundation of the celebrity which he afterwards attained. Mr Kinnear's house was the first which received him,* on his arrival in November 1794; and he owed much to his attentions and civilities during the whole course of his academical studies. Mr Maitland first introduced him to Dr Baird, from whom he received most efficient assistance and patronage

* Mr Murray has left notes, in which he mentions every house in which he resided for the first ten years after he came to town, specifying the situation of the different houses, and the names of those with whom he lived.

during the whole course of his life. And "too much praise," says the author of the Literary History of Galloway, * "cannot be paid to Mr Maitland and Dr Baird for their kind and generous conduct, particularly as they were entirely strangers to each other, and were actuated solely by the motive of bringing into notice indigent merit, and opening to Dr Murray a wider field for the cultivation of his genius and talents."

The progress of his studies at the University did not disappoint the sanguine expectations of those who patronized him. He was soon able to reckon among the companions or the friends of his studies men whose names will never be separated from the history of the age to which they belong: Dr Robert Anderson, Mr Thomas Campbell, Francis Jeffrey, Esq. Henry Brougham, Dr Thomas Brown, Dr John Leyden. Above all, Dr Leyden became his most intimate associate. He was of the same age with himself. Their original pursuits, in the acquisition of knowledge, were substantially the same; and it was in the same line, and nearly at the same period, that the astonishing attainments of both did honour to the literature and the character of their country. "Murray," says the Rev. Mr Morton, in his Poetical Remains of Dr Leyden, † "once observ-

* Page 295. † Page 17.

ed to Dr Anderson, that there was nobody in Edinburgh whom he should be so much afraid to contend with in languages and philology as Leyden; and it is remarkable, that the latter, without knowing this, once expressed himself to the same person, in the same terms, in commendation of Murray's learning."

Though it is an anticipation of events which happened at a considerable distance of time, it is most interesting to connect with this anecdote the following quotation from the work now offered to the public, in which Mr Murray recognizes, with peculiar interest, the literary eminence of his friend Dr Leyden. "At the date of the last Chinese embassy," he says,* "Britain had not a man who could officiate in it as an interpreter. In this prostration of the useful knowledge by which the intercourse of mankind is opened, and their origin investigated, it is pleasing to notice the efforts of literary societies abroad, and of some individuals, whose love of learning, their first and favourite passion, may yet do much in a cause not publicly supported. I allude to a paper in the tenth volume of the Asiatic Researches, on the languages and literature of the Indo-Chinese nations; and I feel a virtuous satisfaction in perceiving, that two friends, once animated with no mean emulation,

* Vol. I. p. 175 and 176.

though the one be now in illiterate obscurity, and the other be far from his country, are still undivided."*

The premature death of Dr Leyden in the island of Java, in the year 1811, was deeply regretted by Mr Murray, who expressed his feelings from that event, in terms which did equal honour to his own heart, and to the memory of his friend. "Our indefatigable and invaluable friend," he says, in a letter to Dr Anderson,† "than whose a more ardent spirit never comprehended whatever is vast, or surmounted whatever is difficult in literary pursuit, has prematurely closed his brilliant day, and is gone. When recently engaged in researches into the several affinities of certain languages in which he was extremely conversant, I felt an anticipation of pleasure, from the thought, that my inquiries would, in due time, come under his able and learned judgment. Alas! this expectation was utterly vain, for the possibility of its being accomplished was already past."

"In this manner are we left to mourn our irreparable losses, over the havoc made by time and

* The allusion is evidently to Dr Leyden, who was author of the article referred to in the Asiatic Researches, and the quotation is evidently written before Dr Murray had any prospect of a Professor's Chair.

† July 11, 1812.

death, among the best of our comforts, and see age advancing rapidly; many gone for whom we wished to live, and much undone which should have been accomplished."

Having completed his course of Philosophy, Mr Murray applied to the study of Theology, that he might qualify himself to become a minister of the established church.

During this period he became an occasional contributor to the Scots Magazine, and was ultimately employed by Mr Constable as its principal conductor. The Magazine for January 1802 is stated to have been under the management of Dr Leyden and himself conjunctly; and the seven subsequent numbers are said to have been exclusively edited by Mr Murray. *

Among other articles, he inserted in three successive numbers of this Miscellany, a Life of the late distinguished and enterprising traveller, Mr Bruce of Kinnaird, which contained the substance of what he afterwards prefixed to the third edition of Mr Bruce's Travels. In the Edinburgh Review, which commenced in the year 1802, he was

* Dr Murray was early a writer of verses, though he did not much cultivate his poetical talents, after he was rising to eminence. There are several productions of his in the Scots Magazine of the year 1802, both in prose and verse. They are said to be distinguished there by one of the letters B, X, Z.

the author of the articles on "Valancy's Prospectus of an Irish Dictionary," in the year 1803; on "Clark's Progress of Maritime Discovery," in the year 1804; and on "Maurice's History of Hindostan," in the year 1805; any one of them sufficient to establish the literary and intellectual distinction of its author.

But, during every period of his studies, he devoted a great proportion of his time to the investigation and analysis of language. Every language to which he could find access attracted his curiosity. No difficulties discouraged him, if he thought it possible, by industry or research, to obtain the means of information; and his astonishing facility in the acquisition of languages enabled him to attain, in a few months, what would have been beyond the reach of ordinary talents and of common industry, during the longest life.

It is stated, in his own narrative, that before he came to Edinburgh in the year 1794, he had acquired the knowledge of the Anglo-Saxon alphabet, by the assistance of Baillie's English Dictionary; that this afterwards enabled him to read Hicke's Saxon Grammar, and then the Visigothic and German; and that, at the same period, he had made some progress in the Welsh. He tells us, besides, that, from the languages of Europe, he was irresistibly directed to the languages of the East; and, as early as the year 1791, by the help of a detached volume

of the Ancient Universal History, was in possession of the Abyssinian, and from Robertson's Hebrew Grammar, of the Arabic alphabet. Afterwards, when his university education had given more form and substance to his inquiries, and he had begun to perceive the original affinity between the languages of the East and the dialects of Europe, he applied his mind with more eagerness to the Eastern languages, and one discovery was quickly succeeded by another.

In the prospectus of a work which he announced in the year 1808, the substance of which is contained in the work which is now given to the public, he says, "I have been gratified to find, what has often been vaguely asserted, that the Greek and Latin are only dialects of a language much more simple, elegant, and ancient, which forms the basis of almost all the tongues of Europe; and I hope to demonstrate, on some future occasion, of Sanskrit itself."

In one of his letters to Dr Baird, he says, "The publication of Dr Wilkins's Sanskrita Grammar did me material service, though I got his book only in May 1809. Before that time I had limited my views to an examination of the European dialects. I understood Hindostanee and Persic, and was able to confirm the opinion of Sir William Jones as to the ancient affinity of the Greek, Teutonic, Persic, and Sanskrit. But

though I knew the alphabet, and had some specimens of the Sanskrita, I could not explain any passage of it. I received his book with the pleasure felt in gratifying a favourite passion; and I am now happy in being able to identify the Edda and the Vedas. It will amuse you to hear, that OEDA in Islandic, and VEDA in Sanskrit, are not only in the main the same word, but that they are actually the same as our own term "Wit," or "Wita," which, as you know, in old times signified "Knowledge." By means of the Sanskrit I have detected the ancient form of many Persic words, and the history of the several parts of the verb. I have ascertained the identity of the Sarmatee and Slavi, and traced their affinity with the Medes. Of course, I have made the tour of Asia and Europe, and I hope with some advantage to a study which is rather too much despised, but which occupies a considerable portion of the time of every man who reads foreign or ancient books." *

By a similar process and analysis he ascertained, to his own satisfaction, that all the European and Indian dialects have the same origin and affinity.

While Mr Murray was eagerly prosecuting stu-

* The writer of this Memoir has not seen the original of this letter, but has given the quotation as he finds it in "Murray's Literary History of Galloway," pages 298 and 299.

dies in which he could have but few competitors, it cannot surprise us, that he should have been selected by the booksellers, who had published "Mr Bruce's Travels to discover the Source of the Nile," to prepare a new edition of that valuable work.

The first edition, published by Mr Bruce himself, was nearly out of print; and from the opposition which it had encountered, both from the learned and the ignorant, it was of great importance that the second edition should be ushered into the world, not only with all the additional information which Mr Bruce's papers could supply, but with all the advantage which the discernment and industry of an enlightened Editor could bring to it.

After Dr Leyden had gone to India, Mr Murray was, indeed, the only individual in Great Britain, or perhaps in Europe, who was in any degree qualified to do justice to such an undertaking. *

* Before Mr Murray's engagement with the booksellers, it appears that his respectable friend Dr Leyden, who had not then gone to India, had been consulted on the general subject of Mr Bruce's Travels, and of the proposed edition. A letter of his to Mr Manners, the bookseller, has been preserved, which, not only on account of the subject, but as the letter of so eminent a scholar as Dr Leyden, ought not to be withheld from the public. Mr Murray seems to have adopted the greatest part of the hints which Dr Leyden suggested; though, it is probable, that he had it not in his power to avail himself of some of them. But the letter itself is not on that account less interesting to those who can estimate the character of the writer; and it is here

He had some slight knowledge of the Abyssinian dialect, and at least was acquainted with the Abys-

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inserted without abridgment. The precise date is not mentioned. But it must have been written in one or other of the years 1801 or 1802. "DEAR SIR, (Tuesday — Edinburgh.) — Having now, by the politeness of Mr Bruce, had an opportunity of examining his father's MSS. with some attention, it is with much pleasure that I proceed to give you my opinion concerning the publication of the posthumous edition, and the additions which may be made from the MSS. With respect to what may be properly denominated the Travels of Mr Bruce, I am convinced that considerable additions may be made from his original journals. These contain many detached observations, which display much accuracy and ingenuity, which the author, when polishing his book, as a classical work, did not find necessary to introduce. In these days, when the ancient rage for travelling seems to have revived, one regrets, that so original an observer should be deprived of an honour which he may justly claim. These observations ought to be introduced in the form of notes, on account of the obvious impropriety of interfering with the text, except by the omission of sections, which may sometimes be judicious, as in the case of the Abyssinian History. The manners and literature of the Abyssinians may likewise be illustrated by some manuscript observations and extracts from the Abyssinian MSS. of the Kinnaird Collection, which likewise occur among the papers of Mr Bruce,—as Extracts of the Synaxar, and the Book of Enoch, concerning which I have lately seen an ingenious Memoir by Langles, Member of the National Institute of Paris. As the posthumous edition must of necessity be accompanied by a Life of the Traveller, it is fortunate that the principal materials for this have been

sinian alphabet, before he came to the University. Since that time, he had most assiduously prosecut-

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supplied by the traveller himself, in a very copious Memoir addressed to the Honourable Daines Barrington, which, though it is obviously not written for publication, nor could its present form advantageously meet the public eye, would not only afford authentic materials, but copious extracts to his biographer. To the friends of Mr Bruce this is the subject of principal delicacy and importance, as it must necessarily include a critical estimate, not only of his work in a literary point of view, but of his general character, actions, and life. It must likewise comprehend a discussion of the literary questions which have originated from the publication of his Travels, and, particularly, an examination of the objections of the learned Hartmann. Between the literary public and the friends of Mr Bruce these are questions of the utmost delicacy; and, perhaps, some of his friends may think such a discussion unnecessary. For my own part, I am decidedly of the contrary opinion, and think that a literary question can only be settled by literary investigation; and that a contemptuous silence always recoils on those who obstinately maintain it. I farther think, that, at present, it is much more easy to maintain the integrity of Mr Bruce than it will be after the lapse of a few years. The Biography of Bruce ought likewise to be illustrated by as much of the literary correspondence between him and his friends as possible, for there is nothing which tends so much to convey the stamp of authenticity.

"In this life I am convinced that many excellent materials, that would tend to develope and elevate his literary character, might be procured from his learned Memoir on the Ruins of Pæstum, which could not be published in a se-

ed the study of the language; and by the help of Ludolph's Dictionary and the Polyglot Bible, had made himself master of the two dialects, of which the language consists—of the Amharic, which is the court dialect; and of the Geez or Tigré, which is the written language, and which is scarcely to be

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parate form. I know nothing which, if judiciously employed, would convey a higher idea of his literary powers.

"To the volume of Natural History some additions might certainly be made; but not many of the drawings could be used, as the descriptions are wanting.

"Of the drawings which remain at Kinnaird of his antiquities of Africa, about fifty may be published. Of these thirty-eight are highly finished. They relate to Tugga, Tucca, Terebenthina, Cicta, and Tripoli. As these ruins have never been accurately described or delineated, an original and interesting Work on the Antiquities of Africa, or rather of Barbary, might be formed of these; taking the original Journal of Mr Bruce in Barbary as the running text or letter-press, which might amount to seventy or eighty pages in quarto. The original Journal certainly requires to be carefully revised; and must be occasionally illustrated with notes from Dombay and later travellers. This is the only work which should be published separately from the new edition; and if the new edition could be undertaken in quarto as well as octavo, ought to make a part of it. But of this you, my dear Sir, and your friends, must be the proper judges. I have only stated my literary opinion, and am, Sir, yours sincerely, JOHN LEYDEN."—*Addressed to Mr* ALEXR. MANNERS.

found in common use, beyond the province of Tigré.

He had become acquainted, besides, with the dialects in use, in the countries which lie in the vicinity of Abyssinia, the Falashan, Gafat, Agow, Galla, &c.; and was therefore possessed of qualifications for editing Mr Bruce's Travels, which, it is very probable, were never, in all their extent, possessed by any other individual.

That he might have access to the papers and manuscripts, which had either been prepared by Mr Bruce, or had been in his possession, he resided constantly at Kinnaird, the mansion-house on Mr Bruce's estate, from the month of September 1802, till the month of July 1803.

No situation could have been more gratifying to a man who had Mr Murray's predilection for oriental literature. Independent of the importance of his labours, as the Editor of Mr Bruce's Travels, the variety of eastern manuscripts which he found in his repositories, to which scarcely any other situation would have given him access, must have added as much to his private satisfaction, as to the extent of his acquisitions as an oriental scholar.

But his first concern was the publication of an improved edition of Mr Bruce's book, from the papers and manuscripts at Kinnaird; and the ability and discernment with which he executed the trust reposed in him, will always reflect honour on

his memory. The good sense and discrimination with which he put the public in possession of the substantial merits of Mr Bruce, and vindicated both his personal character, and the character of his book, against the petulance and sarcasms both of ignorance and malignity, are not less conspicuous, than the modesty and fairness of the Editor.

He published the second edition of Mr Bruce's Travels in the year 1805.

Three years after the original publication of the first edition, Mr Bruce had been advised by his friends to publish a second edition in octavo, and before his death, had made arrangements for that purpose.

Mr Murray's edition was therefore printed from the copy which the author had himself prepared for the press, and had all the advantage of his last emendations and corrections.

It has other advantages, from the indefatigable industry and peculiar talents of the Editor.

From his knowledge of the Arabic, Ethiopic, and Amharic, he was in a situation to examine Mr Bruce's manuscripts, and from them to add much to illustrate and confirm his narratives.

In the appendixes and notes to the different books—in the account of the Egyptian theology in volume second, selected from Tablonski, after a careful examination of his authorities, and an attentive survey of the Coptic language—in Num-

bers second and third of the same appendix, written entirely by Mr Murray, in which there is much additional information with regard to the origin of the Egyptians, and the history and language of Egypt —in the introduction to volume third, collected from Ethiopic manuscripts, and intended to illustrate the history and constitution of the Abyssinian monarchy—in the appendixes to the last five books of the Travels—and in the extension of the appendix of natural history—Mr Murray has not only made great additions to the accounts before given of individuals, and to the narratives of Mr Bruce's journies in the country of Abyssinia, but he has arranged a large proportion of miscellaneous information found in Mr Bruce's original journals. He has certainly furnished a variety of minute explanatory notices, which an inquisitive reader finds of importance to illustrate the author's narrative; and has added many facts and details, which are there either omitted or abridged.

The publication of so large a proportion of the original documents is, besides, an authentic attestation of the truth and correctness of Mr Bruce's historical detail, which every candid and intelligent reader knows how to appreciate.

Mr Murray prefixed to this edition a life of Mr Bruce, compiled not only from his papers and his literary correspondence, but from a Memoir written by himself, about the year 1788. He had suffi-

cient materials; and if the arrangement of them has done justice to the memory of Mr Bruce, it has reflected honour on the judgment and talents of his biographer.

The sale of the second edition of the Travels was so successful. that Mr Murray was soon requested to prepare a third. With this view he was again, for a few weeks, resident at Kinnaird, in the year 1811, and appears to have left it in the end of the month of May in that year. The third edition was, from that time, in preparation, till it appeared early in February 1813, only a few months before Mr Murray's death. His preface is dated on the 30th of January.

This edition contains additional extracts from Mr Bruce's journals, from which, when they are added to the extracts given in the preceding edition, Mr Murray conceived the public to be fully prepared to ascertain both the merits and the defects of the printed narrative.

Mr Bruce, like all other travellers, was sometimes led to form hasty and unfounded opinions, from the facts which were presented to him. Mr Murray does not disguise his own opinions, when he differed from him. On the contrary, he takes frequent opportunities, in his notes and appendixes, to express his dissent from Mr Bruce's theories and speculations, and to state very different opinions from the same facts. But this he uniformly does,

with the respect due to Mr Bruce's information, and to the peculiar talents which distinguished him.

It had always been Mr Murray's object to become a parochial minister in Scotland; and he had become a licentiate of the Church several years before the publication of Mr Bruce's Travels. But he had been occupied by subjects so remote from the means of obtaining church patronage, that hitherto he had scarcely made any exertions to obtain a living; and his friends had found no opportunity of providing for him.

But notwithstanding the neglect and injustice which most meritorious individuals often experience, the eminent and peculiar talents, as well as the sterling worth of Mr Murray, could not ultimately fail to secure him both protection and patronage.

The living to which he was ultimately inducted was procured by means as honourable to his character, as they were gratifying to his feelings. William Douglas, of Orchardton, Esq. to whom he had for some time given private lessons, had learnt that Dr Muirhead, minister of Urr, an aged and respectable clergyman in the presbytery of Dumfries, was anxious to obtain an ordained assistant and successor. It was not difficult to obtain Dr Muirhead's consent; and the application to the patron, in which several of Mr Murray's friends

co-operated with Mr Douglas and Dr Muirhead, was equally successful.

It could not fail to be gratifying to obtain a situation, so agreeable to him in other respects, from the kind offices of friends, whom his acknowledged merits had procured him; and especially from the gratitude and affection of a pupil, who was delighted to have such an opportunity to express the respect and consideration with which he regarded him.

The situation was not less gratifying to him for other reasons. He had the prospect of receiving from Dr Muirhead and his family every degree of countenance and kindness. His maternal uncle, Mr Cochran, was a farmer in the neighbourhood; and in his family he had an invitation to reside during the life of Dr Muirhead. He was, besides, universally acceptable to the parishioners, of whom every individual was prepared to receive him with the utmost cordiality.

These expectations were all realized. He was admitted to the charge of Urr, as assistant and successor to Dr Muirhead, in December 1806. For two years he lived with comfort and respectability in the family of Mr Cochran; and uniformly received from Dr Muirhead and his family all the attention and kindness which he had anticipated. Dr Muirhead was at first able to take some part in the public duties of the Sunday. But his constitu-

tion was gone; and his health gradually declined, till he died on the 16th of May 1808, leaving Mr Murray in the pastoral charge of the parish.

Mr Murray's residence with Mr Cochran had introduced him to the neighbouring family of Mr James Affleck, farmer in Grange; and he soon formed an attachment to Henrietta Affleck, his daughter, whom he married on the 9th of December 1808. It has been sometimes remarked, that juxtaposition makes more marriages than all other external circumstances. In the present instance, it contributed to form a connection, which secured to Mr Murray, during the few years which he survived, a large portion of domestic happiness; and the connection has ever since done honour to his memory, among those to whom Mrs Murray is personally known.

As minister of Urr, Mr Murray was indefatigable and conscientious in his pastoral duties. Much of his time was certainly devoted to literary pursuits. But these he did not permit to encroach on his pastoral labours. He was a zealous and affectionate preacher. And though conscientious usefulness was the object of his life, and he was incapable of frittering down the doctrines of Christianity to meet the prejudices of the great or of the small, he appears to have given entire satisfaction to all orders of the people, who universally regarded him as a faithful and evangelical pastor, who sin-

cerely meant to do justice to the duties of his office.

But his public service was the least part of his pastoral labours. During the course of every year he was accustomed to catechise the individuals in every district of the parish, according to the established practice of the Scottish clergy, who have always considered a chief part of their usefulness to depend on the fidelity with which they adhere to the apostolical rule of "teaching not only publicly, but from house to house."

In conjunction with the parochial schools, this is at least one of the most important circumstances in the habits of the country, on which the morals and the peculiar character of the Scottish population depend.

But his pastoral labours did not prevent Mr Murray from the assiduous prosecution of his philological inquiries. During the whole period of his incumbency at Urr, the book which is now offered to the public was in preparation. His correspondence with his friends, amidst all the playfulness of confidential intercourse, had almost always some reference to his favourite studies.

The limits prescribed to this Memoir render it impossible to insert much of his correspondence, either on literary or common subjects. The author particularly regrets, that it is not in his power to insert his correspondence, in the year 1812, with Sir

William Drummond of Logie-Almond, who is certainly one of the most learned and ingenious philologists which this country has produced. He has it not in his power, though it had been possible to obtain Sir William's permission, not only because it would require more room in the publication than this Memoir can occupy, but because, though Sir William's ingenious letters are before him, Mr Murray had preserved copies of but a small proportion of his part of the correspondence, and has left these not only imperfect, but in some parts illegible.

It relates chiefly to the Coptic language, or what is understood to be the ancient language of Egypt. Sir William had sent Mr Murray his book on this subject, in which he had made respectful mention of him as a man well acquainted with Ethiopian literature, and as the editor of Mr Bruce's Travels. In his correspondence afterwards, he enters on what may be called "the Coptic Question," as a subject which he considered Mr Murray to be one of the few persons in this country competent to examine. "It is evident," he says,* "that the Coptic and Sahidic are dialects of the same language. But the question is, Whether or not this language were the ancient Egyptian?"

There appear to have passed two or three letters

* September 28, 1812.

on this subject, in which the argument has been managed on both sides with a knowledge of the subject, which could only be surpassed by the fairness and candour of the writers.

The last letter from Sir William, which appears,* contains the following paragraphs, which the writer of this Memoir hopes he will be pardoned for transcribing: "I have read," he says, "your letter, of the 28th of October, with great attention, and with pleasure, as well as with profit. It contains the most luminous account of the Coptic language which I have yet seen, and shows that its author well merits the reputation which he has obtained as a philologist. I do not blush to acknowledge, that it has tended much to shake the opinions which I held on the subject of the ancient language of Egypt. My sincere wish is to discover the truth; and if I again call your attention to the question, it is only with a view to that object. The rules which you have given for considering the Coptic, and for carrying on inquiries concerning it, are admirable."

Sir William afterwards states certain difficulties, which still seemed to him to require explanation, with the ingenuity which does so much honour to his literary character, and which his correspondent knew so well how to appreciate.

* Dated November 7, 1812.

There is but one fact more in Mr Murray's literary history which requires to be mentioned: His election to be Professor of Oriental Languages in the University of Edinburgh.

This important event in his life happened some weeks before the commencement of his correspondence with Sir William Drummond.

After the statement which has been given of his peculiar eminence as an Oriental scholar, and of the astonishing extent and superiority of his philological knowledge, it is humbling to be obliged to relate, that he was not elected without a considerable exertion on the part of his friends, nor without the production of most decisive testimonies to his literary attainments; and that among the patrons of the University, (the Magistrates and Town-Council of the City,) his election was carried only by a majority of two votes.

It is no reflection on any of the candidates to say, that scarcely any individual in this, or in almost any other country, was entitled to be his competitor, on the ground of equal qualifications.

But it must be admitted, on the other hand, that every individual has a right to prosecute his own claims against any competitor; and, in such a case, to lay his qualifications before the public, whatever their extent may be. There was certainly, on this occasion, both a serious opposition, and a keenly contested canvass.

It became, therefore, necessary to bring Mr Murray's pretensions fairly before the public; and to satisfy the Patrons of the University, that, in electing him, in the face of all opposition, they would do no more than justice to themselves, and to the distinguished University entrusted to their patronage.

There were three candidates in opposition to Mr Murray, for whom certificates and recommendations were laid before the patrons. One of them, (the Rev. Mr Dickson of St Cuthbert's,) as soon as he understood that Mr Murray's name was mentioned, publicly withdrew his pretensions, by a letter to the chief magistrate.

The testimonies and recommendations produced for the different candidates, and the whole correspondence on the subject, will be found at large in the Scots Magazine for July 1812.

Nothing more shall be inserted here than a few extracts from those letters which give the most direct testimony to the peculiar qualifications of Mr Murray, from gentlemen qualified to estimate them from their own habits of study, and, in particular, from their acquaintance with Oriental literature. He had many testimonies from men of the first character, who had no pretensions to Oriental learning, but whose superior penetration and impartiality entitled them to the confidence of the public. But those testimonies are certainly of most

importance in the narrative of his life, which came from men who were personally qualified, by their own habits of study, to estimate the extent and the distinctive character of his literature.

The first is a letter from Henry Salt, Esq. who had himself travelled into Abyssinia, and must be admitted to have been one of the few individuals in this country, who were personally competent to judge of the Oriental and philological attainments of Mr Murray. It is dated on the 23d of June 1812, and was addressed to the Lord Provost of Edinburgh: "My Lord, As I have been informed that the professorship of Oriental Languages in the University of Edinburgh has become vacant, and that the Rev. A. Murray has been proposed as a candidate for it, I do myself the honour of addressing you in his favour.

"My acquaintance with Mr Murray originated in my admiration of the deep erudition and extensive research displayed in his edition of Mr Bruce's Travels in Abyssinia. Having twice visited that country, I was led to pay particular attention to its history and literature; and in these pursuits I received so much assistance from Mr Murray's labours, that I took an early opportunity on my return to England, in February 1811, from the mission to Abyssinia, in which I had been engaged, to recommend him to the Marquis Wellesley, *as the only person in the British dominions* in my opinion adequate

to translate an Ethiopic letter, which I had brought from Ras Willida Sclasé, addressed to the King. My recommendation was attended to, and Mr Murray finished the translation in the most satisfactory way.

"Mr Murray has since undertaken the very difficult task of translating, for the use of the British and Foreign Bible Society, an abstruse dissertation in Ethiopic, on doctrinal points, written by the patriarch of Alexandria, and presented to me by the prime minister of Abyssinia; and the Society felt so greatly obliged to Mr Murray, that, at a general committee, the thanks of the Society were presented to him, and an order given, that he should be furnished with copies of all the foreign versions of the Scriptures published by the Society.

"To such honourable testimony as this my individual opinion can add but little weight; though I cannot help taking the liberty of stating, that I think the University, by such a choice of a professor, would do honour to itself, as well as a benefit to the literary world, as Mr Murray's superior attainments in the various branches of the Oriental languages seem to me to qualify him particularly for such a situation. I have the honour to be, &c.

"HENRY SALT."

The second letter is from A. Hamilton, Esq. Professor of Oriental Languages in the East India

Company's College at Hertford, and is addressed to Dr Thomas Brown. From this letter the following paragraphs are extracted: "92, *George Street, Saturday.*—My Dear Sir, I learn with great pleasure from your note, that there is a probability of Mr Murray's being elected to fill the chair, vacant by the death of Dr Moodie. I happened last week to meet with him in Galloway, and found his acquisitions in Oriental Literature and Languages so extensive and various, as greatly to exceed my power to appreciate them accurately. With the few languages in which I am conversant, he discovered an acquaintance that surprised me exceedingly; but the range of his studies included many of which I am completely ignorant." The third testimony is from Dr Baird, the Principal of the University, addressed to the Lord Provost, from which the following paragraphs are extracted: "I mentioned in my first letter, announcing Mr Murray as a candidate, that, on his very first arrival in town, when a boy, he read and explained, and analyzed accurately, a Hebrew psalm, *ad aperturam libri.* He did so in presence of Dr Moodie, Dr Finlayson, and myself. He had learnt the letters from finding them at the head of the subdivisions of the 119th Psalm. He then borrowed a Hebrew Grammar, Dictionary, and Bible, and, without a master, made himself extensively, and, as we found, correctly acquainted with the language.

He had never at that time heard any other person pronounce a word of it. I have, in justice to him, to mention farther, that, above twelve years ago, he gave me in manuscript for perusal, *A New Hebrew Grammar, or Treatise on the Nature and Elements of the Hebrew Language*, which he had composed. It was, in my judgment, a comprehensive, judicious, and able performance, and displaying a very intimate knowledge of the peculiar structure, idiom, and general character of the Hebrew."

The fourth and last letter is from the Rev. David Dickson, withdrawing his pretensions as a candidate, from his conviction of the superior claims of Mr Murray, from which the following paragraphs are extracted. The letter is dated July 6, 1812. After stating the appearance of Mr Murray as a candidate, as the *sole* reason which had determined him to withdraw from the competition, he says, " Mr Murray's attainments in Oriental Literature are so extensive and profound, and have already raised him to such a high rank among Oriental scholars, that I should be in danger of incurring the suspicion, and should certainly possess the feeling, of having brought dishonour on myself, were I to throw the smallest bar in the way of that preferment, to which he is so justly entitled. When I consider, that, before he had nearly finished his theological studies at the University, a time when most young men in his situation are only beginning

to learn the first Elements of Hebrew, he had made himself thoroughly master not only of it, but of its cognate languages or dialects, the Chaldee, Syriac, Samaritan, and Arabic—That twelve years ago he had composed a new Hebrew Grammar—That he has ever since prosecuted his researches on philological and literary subjects, and especially into almost all the languages of the East, with the most unwearied perseverance and distinguished success;—when I consider these facts, I confess, that I should blush at the thought of hesitating even for a moment to relinquish my own wishes and views with regard to the professorship, in order to promote his hopes of success."

These documents, which are mentioned for no other reason than that they give a striking view of Mr Murray's attainments in Oriental Literature, and do the highest honour to his memory, were supported by a great variety of the strongest opinions which could be expressed in words, from men who, though not Oriental scholars, held the first rank in the science and learning of their country: Dugald Stewart, Esq. Dr James Gregory, Dr Thomas Brown, Mr John Playfair, Lord Woodhouselee, the late Lord Meadowbank, Mr Baron Hume, Francis Jeffrey, Esq. Sir Walter Scott, Bart. &c.; names which every well informed man knows how to appreciate. Nothing could be said to detract from the value of testimonies from such men as

these. The only candidate in opposition was well entitled to all the recommendations which were given him. But even in these, with two exceptions, no attempt was made to lower the pretensions of Mr Murray. One individual *indirectly* pleaded his exclusion, because he was not a minister of Edinburgh! and another, *more indirectly still*, while he considered him as a profound Oriental scholar, affected to start *a doubt* of his *taste* in literature, though he admitted, that "his opinion of him was founded, in a great measure, *on public report*," and might be "far short of the justice due to him!"

It is scarcely necessary to add, that, on the 8th of July, Mr Murray was elected Professor of Oriental Languages. On the 15th, the University conferred on him the degree of Doctor in Divinity —a distinction which certainly ought to have been given him long before that time.

It would be unjust not to mention, with the respect which it deserves, that, in his election to the professorship, Dr Murray was most particularly indebted to Dr Baird, the Principal of the University. He had been uniformly his most zealous friend from his first appearance in Edinburgh; and, down to the period of his election as a professor, seems not to have lost any opportunity of assisting and befriending him. On this occasion, he exerted himself most effectually to render his election secure;

and did so, from his conviction of his peculiar qualifications, in opposition both to his personal and his party friends, with a firmness and consistency, which certainly did him honour with all impartial men.

Dr Murray was not a man to forget his obligations to any one individual to whom he had been indebted, and least of all to forget what he owed to Dr Baird, who had so long and so effectually patronized him.

But on this occasion he recognised, with the feelings of an honourable mind, obligations of an earlier date, with which his gratitude led him to connect all the subsequent prosperity which had attended him.

It will be recollected, that Mr Kinnear of the King's printing-office was the person who originally encouraged him to come to Edinburgh, and the first who received him into his house. And it is a circumstance much to the credit of Dr Murray's character, that Mr Kinnear is one of the first of all his friends whom he wishes to recognise on his election to a professor's chair; and whom he recognises in terms of peculiar meaning and delicacy. In a letter to his friend Mr Alexander Smellie, written two days after his election,* he says, "I have not had an opportunity of communicating to our

* 10th July.

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good and most excellent friend, Mr James Kinnear, my thanks for the pains he took, in preparing me for the Hebrew professorship. They are not the highest steps which raise the building. He was as anxious for my welfare in the year 1794, as it is possible for my best friends to be in the year 1812. I will not fail to express my thanks to the Honourable the Dean of Guild. Indeed, I shall express them all my lifetime."

Mr Kincaid M'Kenzie, the Dean of Guild, was, indeed, one of the ablest and most efficient of his friends in the council. To him he wrote a letter, which bears date on the 9th of July, the day after his election, but which was evidently written before the intimation of his election could have reached him, from which the following extracts are taken:—" I have this moment received letters from Mr Smellie and Dr Baird, informing me of the unexampled struggle which you have made to support my pretensions as a candidate for the professorship of the Eastern Languages, in the council, and in every place where they could possibly be promoted. To say that I am grateful for this most disinterested and remarkable friendship would be feeble language, indeed, and far short of what I actually feel. Without considering for a moment what may have been the result of your efforts, which is as yet totally unknown to me, I request permission to assure you, that they have made an

impression on my mind which will not be effaced by time. If your efforts have been exerted for an *unsuccessful* candidate, they will not be forgotten—*for we have perished in light.* If, on the other hand, your labours have been crowned with success, you have made a professor who will not forget his friends, nor, so far as his humble abilities go, dishonour the testimony they have given for him. Addicted to literature almost from my infancy, and pursuing it in obscurity, where I had neither friends nor supporters, I have found all these; and my efforts through life are due, not more to the ambition of doing something eminently great in the line of my studies, than to the redemption of that pledge which my benefactors have mortgaged for me. If I can execute my intentions, I am not afraid that your Lordship and the public shall ever be ashamed of the boundless partiality which you and they have shown for a stranger. And this depends in no respect on the event of an election."

Dr Murray was formally inducted to his professorship on the 26th of August 1812, and began to teach his public class on the 31st of October following. Soon after that time he published, for the use of his students, a small treatise, entitled "Outlines of Oriental Philology," which, though it contains much ingenious and original matter, as an abridgment of the Principles of Oriental Gram-

mar, was known to have been both composed and prepared for publication after his arrival in Edinburgh. The subject was so familiar to him, and had been so long arranged in his own mind, that little time was necessary to complete such a work.

From November till the end of February or beginning of March, Dr Murray appears, with very little interruption, to have taught his class regularly. Though he had a severe struggle, during the whole period, with an asthmatic and consumptive habit, he was as ardent as he had always been in his studies; and under the severest pressures of declining health, never despaired of his recovery. He persisted in his public prelections till an excessive debility, of necessity, confined him to the house. Even when his health did not permit him to attend his public lecture, he continued to teach a small Persic class in his own room; and discovered as much zeal in prosecuting his peculiar studies, in the last weeks of his life, as at any period of his greatest activity.

The extent of his occupations, during the College session, did not prevent him from giving some part of his attention to any subject within the sphere of his own studies, on which he saw that his peculiar talents or information would be useful.

From circumstances which it is not necessary to specify in this Memoir, he had, several months before he became a professor, corresponded with Dr

Charles Stuart of Dunearn on a subject which Dr Stuart is long known to have had deeply at heart—the progress of Christianity in India. Dr Murray had voluntarily offered to write an Essay on the Importance of the Indian Mission; and, in particular, on the Importance of the Translation of the Scriptures into the several languages of India, carried on through the Missionaries at Serampore. He saw the importance of this great undertaking, not only to the best interests of religion, but to promote the progress of civilization and science, as well as the commercial interests of Great Britain.

This offer had been made to Dr Stuart some months before Dr Murray's introduction to the University. But his time had been so completely occupied by the prospect of that event, that he had not been able to accomplish what he proposed.

Dr Stuart reminded him of the subject in the beginning of the winter session; but, though he found him as zealous as ever with regard to it, he saw that he was then so much engaged with the business of his class, that it was not in his power to apply his mind to it at that moment.

He proposed, however, of his own accord, to send Dr Stuart a sketch of his plan, which he allowed him to publish, if he should think it would be useful.

The letter which he promised, with a short extract from another, were afterwards published, and

will be found in the Appendix to this Memoir. It is not necessary to say more of either here, than that they are both worthy of the discernment and talents of their respectable author, and of the subject of so much general interest to which they relate.

During the course of the winter, independent of his labours in teaching the principles of the grammar, and in practising his students in reading the text of the oriental languages, he delivered a course of lectures on general subjects of oriental learning.

He did not live to complete his plan, nor were the lectures which he delivered completely finished. But they certainly related to subjects of the greatest interest and importance, of which he appears, from his notes, to have given the most luminous and practical views, and which he illustrated with an extent of oriental learning in which he had few competitors, and with a degree of sound judgment and discernment, more valuable than the utmost efforts of ingenuity.

The slightest sketch of the subjects of these lectures is sufficient to convey an idea of their importance in the literature of the university.

In some preliminary lectures he gave a general view of the advantages arising from oriental literature; and earnestly recommended the study of the eastern languages, 1. As an introduction to the

moral, political, and natural history of the world; 2. As the means of gratifying and enlarging a cultivated taste; 3. As a most important preparation for acquiring the knowledge of religious truth; and, 4. As the direct channel of intercourse with the eastern nations. In a subsequent lecture he gave a short general view of eastern writings as objects of taste, from Arabia, Persia, and India.

There is then, in another lecture, a short view of the progress of society in the east, with some details of peculiar customs and manners in different conditions.

There are two lectures which contain the principal facts relating to the formation and translation of the Jewish Scriptures.

There are two most important lectures on the opinions held by the principal nations of antiquity respecting the creation of the universe; which were intended to form an introduction to the study of the Jewish Scriptures.

There is a very learned and curious lecture on the invention and history of the alphabet; in the conclusion of which he traces the origin of what have been called the Masoretick points, to the practice of the Syrians, in the third or fourth century, who placed certain Greek vowels in a contracted form, above or below their native consonants, stating, that, when the Syrian New Testament was brought into Germany in 1555, these

vowels appeared sufficiently plain in the course of the punctuation: That the uncontracted vowels were called, by the priests, the method of vulgar writing, while the more refined among them preferred dots, which are evident abbreviations of the same vowels, in completing their manuscripts: That both systems are to be seen in every Syrian book; and that not a doubt remains that the Jewish points are from the Syrian. The lecture contains much more on this curious subject.

The last lecture, which was intended to follow this one, was not finished, and does not appear to have been delivered. But he had made some progress in preparing it; and what he had written is introduced by the following sentence, which cannot be read without the most painful reflections: "It is with exceeding regret," he says, "that I am compelled, by the state of ill health into which I have unexpectedly fallen, to bring our labours to a premature termination. I have waited day after day to see if any partial degree of recovery might enable me to continue attendance, and confirm your grammatical attainments by a greater extent of practice in reading. My expectations have not been fulfilled."

Having said this, he stated in what manner he meant to conclude his course for the session, by offering to his students, 1. Some remarks on their actual progress; 2. A series of advices on the

manner in which they were to pursue their Hebrew studies; and, 3. Some general reflections on the part they had to act during the course of their lives, and on the expectations which their country had a right to form with regard to them.

Though he had made considerable progress, he had not completely finished what he meant to say on the first of these points; and the two last were left entirely untouched.

Every individual who reads the mere titles of these lectures, and connects them with what he knows Dr Murray to be capable of, must be conscious of the value of the course of study which he was conducting, and of the irreparable loss which the university and the public sustained by his death. The subjects of his lectures are of the last importance; and, though the lectures themselves have been hastily, and in many points, perhaps, incorrectly written, they approach so near to what he intended, and contain so much sound and interesting information, that it is impossible not to regret that the university, and, indeed, the republic of letters, should have been so prematurely deprived of their completion.

Even in the imperfect state in which their author has left them, it is not, perhaps, altogether impossible, that, with a proper revisal, they might still be turned to some account.

Dr Murray's introduction to the university had

certainly held out great expectations, from the peculiarity of his most singular literature and talents. Much he certainly would have done to enlarge the sphere of Scottish literature, if Providence had prolonged his life, which, since his decease, there is hitherto no prospect of obtaining to the same extent. But human foresight is limited, indeed; and nothing can be expected with confidence which depends on the breath of mortals.

Dr Murray had been contending for many years with a consumptive habit, always flattering himself in his intervals of relief with an ultimate recovery; but with a mind too intent on his duties and on his studies, to watch the progress of a deceitful malady, which insensibly exhausts the principles of life while the hopes of the patient are kept alive on the verge of the grave.

He was conscious of his weakness and of his decline; but till within a very few hours of his death, he never seems to have lost the hopes of his recovery.

Though for several weeks in March he had been confined to his room, he was always looking forward to his return to Urr, where he seems to have firmly believed the summer would revive him; and he only waited for the approach of favourable weather to undertake the journey.

Mrs Murray and his children had remained at Urr during the winter, for he had yet no house in

Edinburgh, and was still minister of Urr, not intending to resign his pastoral charge till the following autumn. He had so little fear of his own health, that no persuasion could hitherto bring him to consent that Mrs Murray should join him in Edinburgh. He could not think of removing her from the children, while he believed, that, in a very few weeks, or days, he would be able to rejoin her at Urr. He persisted in assuring her that he had every attendance, and that she had no cause to be unhappy, or to be alarmed on his account; that he was fully resolved to be at Urr early in April; and that her taking a journey to town before that time would be as inconvenient, as he believed it to be unnecessary.

The severity of the weather in the beginning of April, more than his own debility, which was, notwithstanding, visibly and rapidly advancing, convinced him at last, that at least at the time he had projected, he could not undertake the journey; and Mrs Murray then obtained his consent that she should come to town. He fixed the 16th of April as the day when he would expect her; and the event proved, that if she had delayed her journey till that day, she would have arrived too late.

Fortunately, the friends who attended him understood his situation better than himself. The late Dr Thomas Brown, his physician, wrote to a friend in the neighbourhood of Urr, intimating the

real state of his patient's health, and urging Mrs Murray's journey to town, with the least possible delay.

Mrs Murray had not received her husband's letter, fixing the 16th for her arrival; but much to his satisfaction and her own, and greatly to the relief of his friends, who saw the rapid progress of his disease, she reached his lodgings on the 13th.

She found him busy with an amanuensis, whom his friends had procured to write for him, still deeply engaged in his favourite studies, and with a multiplicity of papers before him, as unconscious as ever of his danger, and even proposing to take an airing next day in a coach, if the weather should be mild. He was still able to walk unsupported in his room, and when he leaned on Mrs Murray's arm, as he went to bed, told her, that he had never till then taken the same assistance from any of his attendants.

He was much interested in her account of the children, and in all her arrangements at Urr, and was eager to tell her, that nothing had prevented him from entreating her to come much sooner to town, but his anxiety about the children, whom he was at last happy to find she had left under the care of her sister.

During the following night he had a great deal of sleep, and thought himself much refreshed in the morning.

In the morning he took leave of Mrs Murray's brother, who had attended her to town, and was then setting out on his return. He thanked him for his attention to her, and, with a considerable degree of cheerfulness, expressed his hope, that they would soon be able to join him in the country.

He was out of bed during the whole of next day, and (what was surprising) seemed to eat heartily, both at breakfast and dinner. He was, notwithstanding, visibly worse, though quite unconscious of his situation; and when his medical friends clearly showed him, in the course of the day, that they were alarmed, though without expressing their opinion in words, he observed to Mrs Murray, after they had left him, that they seemed to think him in a worse state than he had any idea of, and then added, "If I have deceived you, I was myself deceived."

After this, he spent some time in giving Mrs Murray directions about his private affairs, and particularly about the payment of some small debts, for which the creditors had no vouchers. He then said to her, that he had many things to mention, and one especially, (evidently referring to his death,) that she ought to prepare herself for an event, which he now saw was very soon to happen.

On this last evening of his life, he did not go to bed till eleven o'clock; and he had a most disturbed and restless night. He was often audibly

employed in prayer; and at one time was heard repeating the 19th verse of the metre version of the 118th Psalm,

O set ye open unto me
The gates of righteousness,
Then will I enter into them,
And I the Lord will bless.

And he expressed his affectionate gratitude to Mrs Murray, when she subjoined the 20th verse,

This is the gate of God, by it
The just shall enter in,
Thee will I praise, for thou me heardst;
And hast my safety been.

He was in full possession of his faculties to the last moment, and distinctly showed that he was so, even after he was unable to speak. He expired without a struggle soon after six o'clock in the morning.

These are minute particulars, too minute for fastidious readers. But it must be recollected, that they belong to the last moments of one of the most considerable scholars which this country has ever produced—of a man who did more, with the slender means which he possessed, than the most eminent scholars in Europe would, under the same disadvantages, have ever attempted, and who had held

out the promise of an accession to the literature of his country, if his life had been prolonged, which aggravated a thousand fold the regrets which prematurely followed him to the grave.

What is still more important, they are the last memorials of a good man, who consecrated his literature to the service of Christianity; who, though he died prematurely, while much which he had meditated was still unaccomplished, has left much, of which learned men can avail themselves for ages to come, and as much as will transmit his name to posterity in the same eminent department of eastern literature, with the names of Sir William Jones, Dr Leyden, Dr Carey, Mr Morison, and Dr Marshman.

Above all, it must be added, they are the memorials of one, whose life was a learned commentary on his Christian belief, and who died at last in peace with God, with the faith and resignation of a genuine believer.

One of the last directions which he had strength to utter to Mrs Murray, was "to take clear burying ground for him;" meaning, no doubt, to express his wish, that he might be buried in a grave which had not been occupied before.

He was buried in the Greyfriars' church-yard, close to the wall, on the north-west corner of the church. No monument has hitherto been erected for him, nor is there even a stone placed to point out his grave.

But Dr Murray required not this slender memorial. His "Outlines of Oriental Philology," and the posthumous publication to which this Memoir is prefixed, will, in the history of literature, record his name among the most learned of his contemporaries.

At his death he left a son and daughter. The daughter, with a constitution too like her father's, did not long survive him. The son, though not strong, is at present a promising young man, who, if Providence prolongs his life, may do honour to his father's memory.

It has been mentioned, that, in 1811, at the request of the Secretary of State, in consequence of the recommendation of Henry Salt, Esq. Dr Murray had translated a letter from the Prime Minister of Abyssinia to the King of Great Britain,—a service to which no other individual in his Majesty's dominions was at that time competent.

This was not forgotten after his death. His Majesty was pleased to bestow on his widow an annual pension of eighty pounds, as a public acknowledgment of her husband's merits.

The book to which this Memoir is prefixed was not completely finished by its Author. One chapter, in particular, is imperfect, which is mentioned in a note to page 321 of the second volume.

But it is necessary also to state, that there were two original manuscripts; and that a few paragraphs and notes, found in that which had been

first written, are subjoined to the present publication, as they evidently relate to the same subject.

There may be some reason to doubt whether this had been the intention of the Author; whether he had intended them for this publication, though they relate to the same subject; or, whether, after they were written, if he had intended to publish them, he had not changed or modified some of the opinions contained in them.

But as he did not live to publish, and might have had a view of those paragraphs, which would not have excluded them from the public eye, whatever alteration, correction, or arrangement of them he might have contemplated, it has not been thought expedient to withhold them. It is necessary, however, that the reader should be apprised of the fact.

Those paragraphs and notes, indeed, contain so many learned and interesting statements, that the Reverend Dr Scot, Minister of Corstorphine, to whose liberal superintendence and revisal the Public are indebted for the appearance of this work at present, did not think that it would have been justifiable to have suppressed them. If they are in any degree different from what the Author himself ultimately intended, their publication in their present form is not to be imputed to him, and they certainly contain a great deal which does honour to his memory.

Too much praise cannot be given to the kindness and the learned industry of Dr Scot, without whose superintendence, it is more than probable, this book would not have been offered to the world at present. He will have the goodness to accept of this sincere and public acknowledgment from those who take an interest in Dr Murray's family, and in his literary character.

They have also strong reasons to acknowledge their obligations to Messrs Constable and Company, who, from respect to the memory of Dr Murray, have most handsomely taken charge of this publication at their own risk. Their conduct, on this occasion, is worthy of their general character, as friends to the families of meritorious writers, and distinguished patrons of the literature of Scotland.

The Author of this Memoir does not think himself qualified to estimate either the merits or the imperfections of Dr Murray's book; or to anticipate the character which it will ultimately obtain in the learned world. He believes that he is doing an acceptable service to those who are competent to form an impartial judgment; and will always remember, with satisfaction, the share he has had in promoting the publication of the posthumous work of such an Author as Dr Murray.

He has only to add, that the astonishing attainments of such men as Sir William Jones, Dr Ley-

den, and Dr Murray, which have more the resemblance of intuitive perceptions, than of acquisitions by ordinary means, cannot be appreciated by common men.

A vain man will perhaps rather question the extent, and even the reality of attainments, so unlike his personal experience, than be compelled to confess his own inferiority. But Horace has suggested a reply to him, to which there can be no rejoinder, in his supposed address to the frog, who imagined that she could inflate her body to the size of an ox.

——————————— Cum magis atque
Se magis inflaret; non si te ruperis, inquit,
Par eris; hæc a te non multum abludit imago.
Hor. Satyr. Lib. II. Sat. 3.

APPENDIX.

LETTER from ALEXANDER MURRAY, D. D., Professor of Oriental Languages in the University of Edinburgh, to CHARLES STUART, M. D.

Edinburgh, 5, College Street,
Dec. 25, 1812.

DEAR SIR,

I PROMISED to state to you my reasons for thinking, that the effects about to result from the exertions of *The British and Foreign Bible Society*, are indistinctly comprehended by several of its friends, and still more imperfectly by the Public at large. The translating of the Scriptures into every language is viewed by many as an undertaking purely religious, suggested by great but enthusiastic benevolence, somewhat too extensive, and, at all events, to be defeated in its object, by the gross indolence of barbarians, or the force of their established superstitions.

Whoever has contrasted the influence of our religion on life and manners, with that produced by the most venerable systems of superstition, will not hesitate a moment as to the propriety of publishing the doctrines of Christianity in every quarter of the world. Regarded merely as a system of moral discipline, as a rule of conduct, as an antidote against pernicious errors sanctioned by religious falsehood, it merits a preference to every form of ethical opinion. Other religions

degrade the mind, in proportion to the impression they make. Our pure faith elevates the whole character in a degree indeed very perceptible, even to heathens. "Send us," said a wealthy Indian, to the Missionaries to whom his people had applied for a protector, "send us a man who has learned all *your ten commandments.*"

But I decline any discussion of the moral and eternal benefits of true religion: they are generally admitted. Some other considerations of far inferior, but yet particular moment, have not occurred so readily, even to that part of the Public which takes an interest in every thing connected with human improvement. That the labours of the Society are opening a way for enlarging useful knowledge, and conferring essential advantages on all concerned in its operations, should not be unknown to the Public, or partially understood by its numerous supporters.

1. Our country is the chief residence of civilization and science. It stands unrivalled in religion, government, and public intelligence. The highest point that has as yet been practically reached in the theory of human improvement has been attained in this island. Indebted for much of its opulence to a continual intercourse with foreign countries, Britain has the power, above any other state, of communicating its native advantages to them, and of procuring in its turn correct information as to the state of the world. Nothing has been more anxiously desired by men of scientific pursuits than a perfect survey of the natural and moral condition of the globe. *That* has been the acknowledged object of all the voyages, travels, and discoveries, that have been undertaken for many years. But never did a period occur so favourable to these views as at present. A regular system has been formed for visiting every tribe on the face of the earth, for translating a large popular work into every spoken dialect, and for opening in that manner an intercourse with

the most obscure nations. A number of men are found willing to forsake their country, and the enjoyments of civilized life, that they may struggle with the caprices of barbarians, where no traveller, for amusement, would dare to appear. These persons have already shown excellent abilities for their office. Scientific men must not forget, that the history of our own species is still incomplete, for want of facts; that, of the languages spoken on the earth, which are at once the pedigree of nations, and the medium of intercourse, we know not a fourth part; that further, the Bible in any dialect, with the grammars and dictionaries produced at the time of translation, consign that language to this country for the use of the speculative and practical inquirer. Would a scientific traveller, intending to visit Armenia, Tartary, some part of India, or perhaps China, be nothing the better for preparing himself at home, during some months, by reading the respective languages, either under his own skill, or with the assistance of some oriental scholar? If he enter any of those countries without this preparation, is he not obliged to depend on an interpreter, or reduced to study the language in the midst of disturbance, and perhaps danger, under people who do not understand him, and who are as ignorant of grammatical methods as our own common peasantry? But an objection has been made, that the Bible is not a proper book for that particular purpose. It may be answered by observing, that the Scriptures exhibit a language by great variety of composition, from simple dialogue and narrative, to the most sublime poetry. It will not be easy to point out any book which a learner can sooner translate, or of which he can read more in a little time. It might require many months of hard study among foreigners to acquire what it can teach in a philological sense; and this labour being surmounted at home, the traveller can, on his arrival, procure books, and natives to read to him.

2. The exertions of the Society are providing means of doing good for future generations. We know that the moral improvement of nations is subject to accident and chance, to unexpected changes, and the unforeseen zeal of private individuals, whose line of conduct is frequently decided by casual situation. In this manner Providence governs human affairs, and sometimes permits, for inscrutable reasons, the best endeavours to fail in success. The greatest benefit may incidentally arise from having a command over the books and literature of a distant country. China is now shut against Christians. The writings of the Jesuits would, however, qualify a person for availing himself of any opportunity to enter it. When all public exertion has ceased, a benevolent adventurer may yet carry truth and science into countries that sit under delusion and ignorance. How amply have the Jesuits, and some later travellers, prepared us for opening an intercourse with Abyssinia, the only Christian kingdom in Africa. We possess the written language of that ancient state, and books sufficient for directing our judgment.

On this general, but obvious principle, the labours of the Society may yet support the literature of Europe, and all the best interests of mankind. The Missionaries at Serampore have given us more Indian literature during a few years, than we have had since the British took possession of the country. Government has wisely patronized their exertions. We are indebted to them for many works, of which the Sanscrit Grammar is not the least valuable. They have put it in the power of British Scholars to compare the history of India with that of Greece and Rome, to illustrate, from an unexpected quarter, the languages of Homer and Virgil, to teach as a common dialect, the radical basis of the ten modern languages now spoken in the Peninsula. We may smile at the attempts made by some learned persons to show that

the Society's labours have been grossly exaggerated. I have almost before me at present, portions of the Scriptures in the Sanscrit, Bengalee, Orissa, and Mahratta, and I might easily add several other dialects, the principles of which we are enabled, by getting those books, to teach, if required, in this University;—a thing totally impossible a few years since, and certainly arising from the industry of the Society. In a short time we may expect the Malay of the interior, the Birman, and the Chinese itself, with some of the Tartar dialects spoken north of the Chinese frontier, in the regions that poured successive hordes of barbarians on the nations of the West.

It has been asserted to me by many well informed gentlemen from India, that both Hindoos and Mahomedans would read with attention proper portions of our Dictionaries of Arts and Sciences, if these were translated into the native languages. The effects of this kind of reading would not be inconsiderable. It may be looked upon as a principal engine for unsettling the foundations of their inveterate prejudices, and for exciting different opinions, as to our scientific and moral character. The possession of those languages is the first step towards this experiment.

3. The political and commercial advantages resulting from an intercourse opened with the whole world, are surely very obvious. The business of government cannot be conducted in our foreign dominions, without a knowledge of the popular languages. It is our interest to promote justice, order, and good behaviour in all our settlements. We cannot make our intentions effectual, without close intercourse with our native subjects: while we know not them, nor they us, distrust, oppression, and falsehood must continue. A *sense* of this has led to those literary regulations now observed in the Company's service.

With China and the eastern islands of Asia we have long

had a lucrative communication. Yet all the knowledge which we have of the languages of those countries is insufficient for public or private purposes. It was found necessary to seek an interpreter in Italy for assisting Lord Macartney in his Chinese embassy. The language has since been studied by a few individuals, but no work has appeared to promote that species of literature. Perhaps we shall owe the first accession to our scanty knowledge of the singular language and written character of China, to the industry of the Missionaries at Serampore.

It is surely desirable that a merchant, or society of merchants, should have some access to information respecting commercial countries; that even they should have it in their power to qualify some of their number for visiting these. It is no solid objection to this, that our trade has been profitably managed without such assistance hitherto; a maxim analogous to the old creed of agriculture, that the ground does well enough without improved cultivation; or to the principle of some Indian politicians, that "the people do just as well in their present state." Trade, agriculture, and human society, will always repay judicious expenditure. The exertions of the Society are putting the world in possession of that which no government has leisure to collect, nor any mercantile body power to furnish on demand. Make the unnecessary supposition, that every Bible distributed in barbarous countries by the agents of the Society is instantly delivered to the flames, the means of future intercourse for the several purposes of *religion*, *science*, *commerce*, and international *policy*, are secured. The gate is opened; we are discovered to the world, and the world to us.

I have stated these as my sentiments respecting the foreign proceedings of the Society. It would not be easy to find an institution, in the success of which so many passions have an interest. Besides that encouragement given to it

for national reasons, it merits support from every man of literature and science, whose pursuits are in the least connected with foreign countries. The Christian and Philanthropist (they are synonymous terms) will view its progress with anxious hope, and pray that it may at last be the instrument of placing all the kingdoms of the earth under a better rule than any human government!

If this letter appear to you and your friends worthy of publication, you are at perfect liberty to make that use of

I am,
Dear Sir,
With great regard and esteem,
Your very humble and obedt. Servant,
ALEX. MURRAY.

Extract from another Letter.

——I MAY remark, that the "Dissertation on the Character and Sounds of the Chinese Language, including Tables of the elementary Characters, and of the Chinese Monosyllables," by Mr Marshman, printed at Serampore in 1809, is by far the most instructive, accurate, and rational account of that language which has yet appeared in Europe. It contains a Grammar and Dictionary of the spoken language, and a primary Index of the written character. As these gentlemen are now in possession of the latest and most improved Chinese Dictionary, compiled and published by order of the Emperor, we may expect from their labours, if properly supported, a knowledge of the most interesting and celebrated language in the world.——

PHILOSOPHICAL HISTORY

OF THE

EUROPEAN LANGUAGES.

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CHAPTER I.

Account of the principal Nations of Europe, and of the German Tribes, whose Languages have reached Posterity.

"THE object of this Treatise is to ascertain the general affinities of the European nations, by examining the origin and progress of their language. If an undertaking so difficult and extensive can be accomplished, additional light will be thrown on the history of a large and most interesting section of the human race,—a kind of rule will be furnished for conducting similar speculations,—the theory of speech will be better understood,—and the numerous dialects of Europe, Persia, and In-

dia, the vehicles of the most refined wisdom and sentiment, will at length be arranged and illustrated."

The nations of Europe, with the exception of some inconsiderable tribes, are descended from five particular races of men. These, though originally from a common and single stock, * have long ceased to know or acknowledge their affinity. In the forests of the west the Celts and Germans, the immediate ancestors of the modern Europeans, soon effaced their moral and physical resemblance to their eastern kindred, from whom they were for ever divided by immense tracts of sea and land, intervening enemies, and the more powerful obstacles of new institutions. The hordes (which wandered nearer to the parent race) equally forgot their connection with the civilized nations of Asia. Each tribe, at the irregular, but perpetual, calls of want, ambition, or danger, disappeared gradually or rapidly into the vast wilderness, whose boundless plains and woods, destitute of human cultivation, were fitted to remove from the mind all former impressions, and to produce in it only the sensations, and consequently the rude habits, of savage life. In these solitudes each horde soon multiplied into various nations, regulated by similar customs, and loosely connected by language.

* See Note A.

This, the only monument of their origin, which men must, in some form or other, indelibly preserve, is insensibly changed, till, in a few ages, whatever is mutable in its composition, establishes a perpetual difference amongst those who use it. That I may reunite the separate and distinct nations of Europe, and promote their literature, by relating the origin and progress of their speech, so far as these are common to them all, "it may be convenient to lay before the reader a short account of the principal races of the population of Europe. As the affinity of these races is established in this work, a view of the great republic, from the dawn of its history, will mark the compass, and define the objects of investigation. The primary tribes of Europe are, as is generally known, 1*st*, The *Celtæ*, ancestors of the Irish and Scotch; the *Cymri*, progenitors of the Welsh, Cornish, and Armoricans; 2*d*, The Teutones, ancestors of the Goths, Scandinavians, Saxons, Dutch, and all the German nations; 3*d*, The Sauromatæ, or Slavi, whose descendants are the Russians, Poles, Bohemians, and Croatians; 4*th*, The Greeks and Romans, whose posterity still possesses the south of Europe; 5*th*, The Finni, ancestors of the Laplanders, and of a variety of small nations in the north: the Avares, or Hungarians, have been classed in this division."

I. The Celtæ were found at the dawn of history in possession of the western extremity of Europe. They were discovered by the Roman ambition in Gaul in a state of disunion and military decline, which speedily effected their subjugation. Proofs are not wanting to show that they had been a numerous, warlike, and adventurous people. But before the approach of Cæsar, and the light of history which accompanied his expeditions, they had sunk into that most hopeless of all the states of human society,—they had acquired the weakness, levity, and servile spirit of civilized life, before they had attained to any of its political or moral improvements. * In the west of Gaul, and in Britain, there is evidence to presume, that the greater part of the population consisted of that division of the Celtic race whose posterity now possesses the name of Cymri. But in Ireland the population was wholly Celtic, of that original stem which had penetrated, in the earliest ages, into Gaul, Spain, and the British islands. The ancestors of the Cymri were of Celtic origin, as their customs and language sufficiently evince. But they had remained nearer to the east, in the heart of Europe, while their kindred reached the Atlantic Ocean, until the languages of both underwent a considerable change. The causes of savage war

* Note B.

and emigration at length drove the Cymri into the west, whence they expelled the Celtæ, and took possession of Gaul and Britain. In these places they were conquered by the Romans, and afterwards greatly reduced by the Saxons. After many ages we find the posterity of the Celtæ and Cymri form a valuable portion of the free, enlightened, and virtuous British confederation. Their languages have been preserved by a generous national attachment, and still more by the introduction of writing, which has transmitted to us many manuscripts of respectable antiquity, and of excellent, but as yet unexhausted, use in illustrating their dialects and ancient history. *

Of the Celtic and Cymraig languages, this work contains a character, in a part of the narrative where it will be better understood and introduced than at present. They are more intimately allied to the dialects of Persia and India than the immense distance of time and place would warrant us to believe. Upon no vague interpretation of historical passages, or the faith of an indiscriminating etymology, but on cautious and regular inquiry, I assert that this connection is as near as could possibly exist between the languages of nations so long and permanently separated. The Celtic abounds in very ancient forms of words,

* Note C.

common at this day in Europe and Asia. The Cymraig, or ancient British, illustrates the earlier state of the Celtic, and, by certain peculiarities in its words, unites the Celtic, of which it is a dialect, with the Teutonic. The latter is easily identified with the Persic and Indian; and the breadth of Europe is illumined by a train, which is kindled on the mountains of the west to terminate on the banks of the Ganges. *

II. The Celtæ and Cymri were driven from their forests by the Teutonic tribes, the ancestors of the greater part of the modern nations of Europe. The era of the Teutonic settlement in Germany, where that race of men was discovered by history, cannot be established. † Long before the Romans had subdued their own country of Italy, the German warriors had approached the Rhine, and sought, in alliance with the Celtic nations, a residence in those countries which bordered on the Alps. Their inroads became frequent, and at last irresistible. The Celts gradually yielded, and must have been soon overpowered, had not the Roman arms retarded for several centuries the course of an invincible and uniform valour, which civilized and systematical warfare might repress, but could not subdue, which ac-

* Note D. † Note E.

cordingly survived the vital powers of the most regular government of ancient times, and destroyed the effects which it had for a thousand years produced on the world.

Neither the Celtæ nor Teutones had any distinct and probable traditions regarding their origin. * The one of these nations deduced itself from Dis, a deity whose attributes and nature are but imperfectly known. The other, with some consistency, but little knowledge, imputed its descent to the Earth, the mother of gods and men, whose son Tuisto, a divinity whose name is preserved in that of the third day of the week, in Teutonic countries, produced Mann, the parent of the German tribes. † Such uninstructive fables are invented by nations in their rude state, in every part of the world, and are abandoned as false or ridiculous by their enlightened posterity. The ancient history of Germany must be cautiously discovered in monuments which the weakness and pride of savages could not corrupt or destroy,—in that uniformity of physical and moral qualities which the greatest of the Roman historians traced in all its tribes at an early period, and in those dialects of a language common to the whole Teutonic race, which remain at this day to illustrate his performance. The evidence of language and

* Note F. † Note G.

history shows that the German nations were so intimately related, that an embassy from the Marcomanni, on the borders of Hungary, might have been delivered in the dialect peculiar to the tribe who sent it, on the banks of the Elbe and Oder, without the necessity of interpretation. The interest which the descendants of that race of men have in the tribes which have transmitted to them laws, manners, and all that the victorious hordes of a forest could leave to their descendants, is enhanced by a discovery that the Teutonic nations spoke a language so simple and original, that their intermixture with the Celtic, Greek, or Indian races cannot be suspected, and that the light, which their speech diffuses over classical literature, is the effect of long separation from the southern world. As, in this work, particular use will be made of the assistance which the Teutonic supplies in the history of language, an account may be expected of the several nations whose neglected monuments have afforded what Greece and Rome could not furnish. A generous, but not partial, recollection of the spirit of independence and valour which issued from German forests, may apologize for the readiness with which that task, closely connected as it is with the subject in view, shall be undertaken and performed. Within the pale of history the Germans were a pastoral nation, which has been considered as approaching a

civilized and settled state. Their eastern confines joined them to a people of a different race, the descendants of the Medes and Persians, whose posterity now occupies the same vast regions, in which their fathers led a wandering life, and practised customs more peculiarly native to the Scythian wilderness.

III. The Slavi were known in ancient history by the name of Sauromatæ. These were Median tribes which issued from the north of Persia, either by the eastern passage of the Caucaséan mountains, or by coasting the Caspian Sea. They reached in time the banks of the Tanais, and, in the course of some centuries, got possession of all the countries on the northern shore of the Euxine. Impelled by other tribes, they lost the plains, and were driven into the Carpathian mountains, between which and the coast of the Baltic, they wandered over immense tracts of woody or marshy ground, too rude to be coveted or invaded by their enemies. The Gothic nation forced its way through their hostile tribes and marshes in its emigration towards the Euxine. About the time when the Gothic power was destroyed in Italy, (A. D. 553,) Jornandes, the Gothic historian, whose forefathers had served under the Alani, near the mouth of the Danube, relates that the Sauromatæ were divided into three nations, the Antes, Venedi, and

Slavi; which all spoke the same language, and possessed similar manners and governments. Some account of the Slavonic nations will be found in the Second Part of this work, when the properties of their language come to be considered. The descendants of that people are the Poles, Vends, and Bohemians, all the nations from the Adriatic to the Euxine, which lie between the 44th and 46th degree of N. latitude, and the Russians, whose dominions extend from the Baltic and Spitzbergen to the American Ocean, and the boundaries of China. The language of this vast portion of mankind is too little known in Europe; and the uses to which it may be applied in historical and philological discussions have been hitherto almost unperceived or neglected.

In the north of the Russian empire, on the shores of the Frozen Ocean, exists the progeny of another race, which, though now obscure and inconsiderable, once peopled the countries in the vicinity of Caucasus, inhabited the banks of the Wolga, and established itself, under a certain degree of civilized and regular government, in the recesses of the Arctic forests. This race, which Tacitus describes nearly in the same manner that modern and better information would approve, was,

IV. The Finni, the ancestors of the Laplanders and Finns, and of several savage tribes on the

shores of the Northern Ocean. These, till very lately, subsisted entirely by hunting and fishing. Destitute of all civilization, they exemplified the lowest state of human society; surrounded by wants which they were contented to bear, or imperfectly supply, without exertion of skill, or thought, or industry. Their language is but little known: it has not been attentively surveyed or considered: it appears, however, to be distantly related to those which are the subject of this work; and it may excite curiosity and surprise, that the inhabitant of the Finnish marshes knows the sky, and what is synonymous with that, the heavens, by no other name than one imported from the distant regions of India. The contrast between the fortune, character, and country of the Finns, and those of the nations to which we now pass, is that which is found between the extreme of polar misery and the plentiful and genial comforts of the most favoured climates,—that which exists in the immense difference between the savage mind, in its lowest state, and the powers of the same spirit cultivated to a height bordering on perfection.

V. The names of Greece and Rome sufficiently mark the boundless place which they hold in all that concerns taste and literature. The origin of the tribes which formed their first population is nearly as obscure as that of any other European

people. The ancestors of the Romans have been reckoned of Greek descent by some authority founded on tradition and language. In the darkness of partial and limited erudition, claims have been advanced in favour of their Celtic origin, which are not confirmed by mature examination. The Latin is not a dialect of the Greek; it possesses many properties of an original and distinct character; it approaches, in a variety of peculiar and remarkable features, to what may be considered as the natural aspect of the Greek, while unmoulded by time into that form which is common to the Ionic, Doric, and Aeolic dialects. If the Latins had been, like the Phocean or many other states, a colony from Greece, the resemblance of language must have been incomparably greater. It may be safely admitted, that the Romans were related to the Greeks; that they were certainly a division from the ancient inhabitants of Thessaly or Peloponnesus; and that their language, on that account, is an excellent commentary on the Hellenic dialects: it must, however, be cautiously observed, that if the Latin be viewed as a descendant of the Greek, which has degenerated from a pure original, and lost its native perfection in a barbarous colony, the conclusions drawn from that opinion will be ill-founded, and the philological reasonings erected on them fallacious and unsupported. The obscurity which envelopes the origins of

Greece is faintly dissipated by the native traditions, which countenance an immigration through Thrace and Thessaly. Before this work terminate, the reader will probably be enabled to decide for himself on that rational subject of inquiry. The enumeration of these races of mankind, which are justly regarded as the aborigines of Europe, may be concluded with this general truth, long since anticipated by the penetration of the learned, and rashly used in their speculations by many theological and systematical writers; that all these races descended from one common tribe, which imparted to each of them its language in a state of considerable advancement. In what particular spot of the earth that tribe wandered, how far it was civilized, whether it had become a great nation, or still consisted of disunited hordes of necessitous barbarians, when its laws or anarchy filled the European wilderness with colonies, will not be easily or soon ascertained. It has been remarked, that the obvious affinity between the Teutonic and Persic points out an early emigration from the East. It has also been declared by a writer, whose literary and moral attainments will be long admired, that the Persian and Indian nations were originally the same; an opinion which the very late introduction of Indian literature into Europe has prevented those who are qualified from subjecting to examination. The recent benefit of surveying the Indian lan-

guage enables me to confirm practically the sentiments rather than the theory of Sir William Jones, by developing the early progress of speech, and arranging in luminous order the essential properties of its various dialects.

CHAPTER II.

The same subject continued.—Account of the Teutonic or German Tribes.

In entering upon a new subject of almost unlimited extent, it is convenient that the reader should possess some easy and familiar principle to direct him in his difficulties,—to alleviate the weariness occasioned by close attention,—and to convey more abstruse knowledge to the mind through a medium which is pleasant, and, at the same time, appropriate. It is fortunate for this inquiry that, of all illustrations, those drawn from old, common, or even vulgar English, are particularly suitable.* The mysteries of language, in its rudest state, can be explained by the words of our own tongue to better purpose than by those of any other speech. By a careful study of the Anglo-Saxon, Visigothic, and the elder English writers, more knowledge may be obtained of the original structure of the Greek, Latin, Celtic, or Sanscrit, than the deepest erudition can possibly

* Note H.

supply. The English reader may prepare himself for beholding his native tongue at its formation—for tracing its affinity with the oldest dialects which exist: And, if he feel any regard for that original unity which has been too long forgotten in Europe, or the still more sacred glow of freedom, which is essential to all high cultivation of the mind and heart, he will probably receive with indulgence a very short and preparatory account of that republic of independent nations, whose ancient or modern dialects have contributed materials for this particular purpose. These nations are the English and Dutch; the Visigoths, ancestors of the Spaniards; the Scandinavians, progenitors of the Danes, Swedes, Norwegians, and Normans; and the Franks and Alamanni, whose descendants are the French and Germans.

I. The English are the offspring of the Giotæ, Angli, and Saxons. The first of these tribes inhabited Jutland, the second an angle or recess of the Baltic around Sleswic, the third occupied the shores of the German Ocean, near the mouth of the Elbe, and a considerable part of the North of Germany. The Angli and Varini were early united by common laws and privileges. All these nations formed but a small portion of the Germanic name; but they were warlike, adven-

turous, and ambitious from habits which, in part, belonged to the fierce people from whom they had descended, but in a greater degree to their local situation. They had long carried devastation into the Roman colonies on the Continent and in Britain. They had braved every difficulty which the ocean presented, to deter the weak and unskilful from distant expeditions; and, in the fifth century, some exiles, from that very district where the remains of the Cimbri and Teutones had finally disappeared, effected a settlement in South Britain, and founded a German colony. The general character of the Saxons is well known, and therefore need not be described. It is pertinent to add, that the language of that people in England has been preserved in many valuable and important monuments. Though not written till the introduction of Christianity, there is no foundation to believe that it was materially different at the time of their settlement, from what it afterwards was in the later period of the Saxon monarchy, in the days of Bede or Alfred. Examination fully proves that the ancient Dutch, Frisons, and Saxons, used the same speech, which was pure, strong, and copious, admitting of unlimited composition, and, like all the older German dialects, possessing inflections like the Latin or Greek, and, consequently, admitting of transposition. In the decline of the Saxon government, the Danes gained

the English sceptre, and imparted some of their customs to the people, which, however, were only temporary. The philologists who have studied our ancient monuments, have specified a slight shade of innovation in the language, which may be considered as introduced by the Danes. This is obviously very faint. The Anglo-Saxon retained its purity with little diminution, as may be seen from its state in writings composed about the Danish period. The Paraphrase of Genesis, imputed to Caedmon,—the Fragment of a Paraphrase of the Book of Judith,—and the Version of Boethius by Alfred, are noble relics of those remote times. The wild spirit of Scandinavian poetry is infused by Caedmon into the inspired narrative of the Jewish legislator, whose primæval account of the creation, the fall of man, the deluge, and the origin of the chosen people, formed a subject worthy of the highest efforts of a powerfully elevated imagination, in a language every way able to promote them.

The Anglo-Saxon received particular injury from the introduction of the Norman-French. A colony of Scandinavian adventurers, about the year 912, wrested from the French several provinces. During their residence in these, they lost the use of their native tongue, and when they invaded the neighbouring kingdom of England, about 154 years after, they established, as far as au-

thority of government could, their own dialect of French in the place of the national language. It was long before this ambitious experiment was abandoned. The Saxon tongue is generally believed to have undergone a remarkable change during the operation of that attempt. The change which it underwent was no doubt extensive in so long a period, but a similar process was observable at the same time in the kindred dialects of Holland and Germany, though exposed to no external violence. The introduction of new words formed in either case the chief ground of difference. These Continental tongues insensibly left the greater part of the inflections which they inherited from antiquity. The Anglo-Saxon spirit subdued the adventitious colony into a body entirely English,—the language exerted an analogous power over the French; and any person conversant in old English must have remarked, that these terminations and inflections which the Saxon was supposed to have lost in the Norman period, as well as many words no longer found in English, existed in common use long after the Norman-French was every where obsolete.

II. I have derived much assistance from the various dialects of the English and Scottish nations in the subsequent inquiry, nor less from the aid constantly afforded by the Dutch and German; but

every philologist, engaged in European antiquities, must owe his principal obligations to the remains of a dialect which no longer continues to be spoken, —a lasting monument of the early triumphs of Christianity,—and of that Teutonic tribe which terminated the degenerate glory of Greece and Rome. The history of the Goths cannot be better known by its abridgment here.* It is sufficient to remark, that their traditions ought not to be altogether rejected by sober inquirers after truth, confirmed, as the substance of these traditions now is, by the uniform testimony of all the ancient chronicles, and the more decisive evidence of affinity in language.† The Goths, Vandals, Burgundians, Gepidæ, and Longobardi, were divisions of one people. From Scandinavia, where they left two considerable districts, which inherit their name at this day, the Goths crossed the Baltic, pursued for some time an eastward course along the shore, till they multiplied, or confederated with other tribes, into a force which was adequate to the opposition which they encountered. They afterwards ascended the Vistula, to that point where its most eastern stream runs at no distance from the western branch of the Dnieper. They had nearly perished in the marshes of that dreary district. A part of the nation, and of the

* Note I. † Note K.

large droves of cattle, which constituted its only wealth, was left on the banks of the Przypiec. The most adventurous penetrated through the unsteady wilderness, and dispersed the Spali, a Sarmatic tribe which opposed their passage. Filimer, the Gothic king, conducted his nation to the coast of the Euxine, where it afterwards increased into a numerous and formidable people, under the names of Visigoths and Ostrogoths. This distinction, which had been produced by local situation, was continued in their new settlements, though the ancient union of the Gothic tribes was remembered and acknowledged by themselves at the latest periods. The empire of Hermanuo, their greatest prince, extended to the Baltic, over all the Sarmatian, Finnish, and Vandalic stems; but was at length dissolved by the Huns. The Visigoths crossed the Danube, obtained a settlement within the Roman empire, and at length plundered Rome and Italy. They fixed their lasting residence in Spain, while their kindred, the Ostrogoths, took possession of Italy, at that time abandoned by the courage, freedom, and wisdom, which had formerly made it the most considerable country in Europe.

When the Visigoths received Christianity, about the year 376, in Thrace, the Scriptures were translated into their language by Ulphilas, their bishop, a man of great ability and virtue. Of his translation, an imperfect manuscript, containing frag-

ments of the Four Gospels, was found, in the sixteenth century, in the monastery of Werden, in Germany. Some passages of the same version have been recovered at a later period. These relics are the oldest monuments of the Teutonic nations. The dialect of the Silver Book, a name obtained from the colour of its letters, is a perpetual evidence of the original and uncorrupted purity of the nation which spoke it. It serves for a standard by which the later changes may be detected and estimated. By means of it I have discovered the origin of the moods, and deponent or middle voice in the Greek and Latin; as also the ancient states of the cases of nouns, of the inflections of verbs, of the indeclinable parts of speech, and of the names of numbers, from all of which I have deduced important conclusions.

III. The isles in the Baltic and the peninsula of Scandinavia were first peopled by Finnish tribes. These were expelled by the Teutones, of whom the Goths were probably a division. The posterity of the Teutones are the modern Swedes, Danes, and Norwegians. A colony of Norwegians was fixed in Iceland in A.D. 874. The languages of all these nations are from a single and peculiar dialect of the Teutonic. But all the German dialects approach nearer to the Visigothic than the ancient Scandinavian, which possesses a distinct and original cha-

racter. It has suffered considerably from contraction; it has acquired new forms of inflection in its nouns and verbs; its words are notwithstanding exceedingly pure, and of eminent use in philological inquiries. The Icelandic is particularly valuable, as it is the repository of all those superstitions which were common to the northern nations in their Pagan state. The poetry of the Edda exhibits the spirit which despised every danger, and regarded death in the field as a happy introduction to that perfection of enjoyment, with which it long and victoriously inspired the Saxon to plough the seas, the Dane to ravage the shores, and the Goth to penetrate into the very heart of an enemy's country. In this work, the use which may be made of the northern literature has not been forgotten. Passages from the Edda will be found illustrative of the language of the Vedas.

IV. The Tudesque or Alamannic must particularly be remembered and quoted in the course of these researches. This dialect, which, of all the German tongues, is nearest to the Visigothic, was spoken by the Franks and Alamanni, ancestors of the French and southern Germans. The Franks, whose posterity forms the greatest and most powerful nation on the European continent, were a confederation of the Salii, Sigambri, Bructeri, and the more celebrated states of the Chamavi and Catti.

They assumed the general appellation of Freemen, which they were entitled to bear, and which they supported by uniform valour for ages. They were the posterity of the first Teutonic tribes with which history makes us acquainted, of those which triumphed over the Roman legions in the plenitude of their discipline, and are recalled to our admiration by the name of Arminius. They lost their liberties in their new settlements in Gaul; and exchanged their language for the Latin, which they had long known and preferred. Some fragments of the Franco-Tudesque are preserved, but scarcely discriminated from similar monuments of the Alamanni, a great nation early subdued and admitted into their confederacy by the Franks. The Alamanni were an assemblage from all the Suevic tribes. No name was more celebrated in ancient Germany than that of the Suevi. It was derived from a particular custom which was practised by the greater number of the Teutonic nations. After many centuries of internal war, the Suevi disburdened their vast territories of their superabundant population, which poured itself into the Roman dominions. Unsubdued by the defeats which they sustained from the Romans, the Alamanni gained possession of the Alps, and of a part of Gaul. In these regions they became tributary to the Franks.

The Alamannic dialect is imperfectly preserved, but what remains of it is exceedingly valuable. We

trace in it the rudiments of the modern German, and that softening of the consonants which discriminates the High Dutch from the other Teutonic dialects. The inflections of the nouns and verbs are better perceived in the dialect of Tatian and Olfrid, Alamannic or Tudesque writers, than in Saxon or Scandinavian. So close is the affinity between the Alamannic and Visigothic, that scholars of the greatest erudition, though obviously deficient in critical learning, have pronounced the fragments of the Silver Book to be Tudesque, not Visigothic; and their sentiments must be allowed to have that plausibility which the equally narrow arguments of their antagonists were ill calculated to disprove.

By a skilful, accurate, and philosophical comparison of all these dialects, ancient or modern, the state of the radical speech from which they arise may be fully discovered; and by extending the same industry to the other European tongues, a similar result prepares the mind, already no stranger to the various steps of the progress which language has made, for displaying the simplicity and the elements of its origin.

CHAPTER III.

Origin of the European Languages.

THE nations from the confines of China to the Atlantic Ocean, from Novaya Zemlia to Africa, speak different dialects of a language, of which the Teutonic is the simplest form now existing. * Though history never could approach it in its infancy to record its earliest appearances, that language was the invention of a single tribe in the rudest ages and state of society. The account, exhibited in these pages of the rudiments of speech, depends not on hypothetical but inductive reasonings; and however imperfect as a complete narrative, it contains all that investigation can now supply.

Language was formed by man in the exercise of perception, memory, abstraction, and judgment, the natural faculties of the human mind. These were continually forced into action by sensations of a painful or pleasing character, excited by external

* Note L.

objects, and by the inward operation of the active principles or passions. Born in society, and indebted to it for preservation, till he have learned how to act and think in ordinary cases, he must have inherited language, or invented it. * It does not appear that any language originally existed in a finished state. Its composition indicates an infancy, which has been succeeded by many gradations of change, and subsequent improvement. The imperfect system of communication of thought, formed by children and the deaf, in civilized nations, is the principal one still in use among savages. It must have been the only one before the introduction of articulate speech. The voice, the body, the countenance, all contribute to express what the mind feels or knows. In the course of time the use of the natural signs was aided by the articulation of a few short interjectional syllables. These were uttered while the feeling, or external action, affected the mind. At first they probably were but two or three in number; which was increased gradually, as the convenience of them began to be felt. The process could not be rapid, for the natural signs are always more ready, and consequently more intelligible. †

Philosophers have involved this subject in difficulties, by supposing that savages form few abstract

* Note M. † Note N.

ideas, and that their notions and their names of objects are all individuals.* Children, or persons in a low state of society, draw their notions from particular sensations and perceptions; but it is obvious that they associate these perceptions with others on the principle of resemblance; and so far generalize their scanty ideas, that we can easily see traces of conclusions which their minds have derived from comparison of their recollections. In reality, no savage whatever, in possession of a sound mind, arrives at maturity under the constant discipline of want, desire, and external nature, without a reasonable proportion of abstract ideas, on which he wills and acts. That the inventors of our parent tongue were rational, though rude in speech, is not to be disputed. They perceived nature in a state of change around them. They felt their own ability to act. They imagined that the effects, produced by external objects on their senses, arose from an agency similar to that of which they were conscious in themselves. Hence all languages are formed on the idea of action. The tree grows, the fire burns, the stone hurts, the plant poisons, are forms of expression still in common use. The actions of man, and the world in which they live, are not discriminated in the thoughts of barbarians and children; and the first attempts at speech con-

* Note O.

sisted in an effort to give short expressive names to the great classes of effects which association had formed, which experience continually perceived, and judgment arranged agreeably to their characters.

Taste and philosophy will receive with aversion the rude syllables, which are the base of that medium, through which Homer, and Milton, and Newton, have delighted or illumined mankind. The words themselves, though inelegant, are not numerous: each of them is a verb and name for a species of action. Power, motion, force, ideas united in every untutored mind, are implied in them all. The variation of force in degree was not designated by a different word, but by a slight change in the pronunciation. Harsh and violent action, which affected the senses, was expressed by harsher articulations.

I. To strike or move with swift equable penetrating or sharp effect was AG! AG!

If the motion was less sudden, but of the same species, WAG.

If made with force and a great effort, HWAG.

These are varieties of one word, originally used to mark the motion of fire, water, wind, darts.

II. To strike with a quick, vigorous, impelling force, BAG or BWAG, of which FAG and PAG are softer varieties.

III. To strike with a harsh, violent, strong blow, DWAG, of which THWAG and TWAG are varieties.

IV. To move or strike with a quick tottering unequal impulse, GWAG or CWAG.

V. To strike with a pliant slap, LAG and HLAG.

VI. To press by strong force or impulse so as to condense, bruise, or compel, MAG.

VII. To strike with a crushing destroying power, NAG and HNAG.

VIII. To strike with a strong, rude, sharp, penetrating power, RAG or HRAG.

IX. To move with a weighty strong impulse, SWAG.

These NINE WORDS are the foundations of language, on which an edifice has been erected of a more useful and wonderful kind, than any which have exercised human ingenuity. They were uttered at first, and probably for several generations, in an insulated manner. The circumstances of the actions were communicated by gestures, and the variable tunes of the voice; but the actions themselves were expressed by their suitable monosyllable. * External objects are known only by their qualities: each quality was considered as an agent; the character of its actions suggested the appro-

* Note P.

priate syllable, which was the verb, noun, and adjective of that quality, at the pleasure of the speaker. When fire burnt or moved in a stream of flame, AG denoted its action, itself, and its bright or penetrating quality. When water yielded to the pressure of the foot or hand, it was WAG; when it rushed in a stream, it was RAG. When a man simply moved along, the term was WAG; when he moved by quick steps, it was GAG; but if he ran, it was RAG. If he struck another a vigorous blow with his fist, the word was BAG; if he did the same with a staff or branch of a tree, it was LAG; if he stabbed him with a sharp object, it was RAG; if he dashed him down to the ground, it was DWAG; and if he put him to death by bruising him when fallen, the expression was MAG. For the same reasons the names of objects varied. WAG was moving, GAG was going, RAG was running, BAG was beating, LAG was laying or licking, RAG was wounding or cutting, DAG was striking violently, and MAG was murder.

When any of the actions denoted by these primitive words was rapidly done in a diminished manner, and with less force, the broad sound of the proper syllable was changed into a slender one. Thus LIG was a slight blow: DIG, and TIG, and RIG, were diminutives of DAG, TAG, and RAG, whether used as verbs or nouns. *

* Note Q.

As none of the words, recently enumerated, were proper, but generic appellations; as in that state they were applicable to all objects, whose qualities had any resemblance, an ambiguity must have existed in the use of them, which their modification by the natural signs of gesture, look, and intonation, could not entirely remove. This inconvenience was felt, and it must gratify a reflecting mind to consider the various and unequal remedies, which have been adopted by the separate races of mankind, to supply a palpable defect. The Chinese, whose language continues to be monosyllabic, had recourse to the expedient of varying the sound with the sense, a method sufficient to serve ordinary purposes, but of narrow compass, and liable to difficulties in practice. * But the fathers of those nations, whose languages were to receive the most abstract or animated thoughts which the mind is capable of forming, began early to compound their words, and to multiply terms with all the fertility of arithmetical permutation. This new stage of language attracts particular attention.

* Note R.

SECTION II.

It is a natural habit of the human mind to restrict what is general to particular, and to generalize anew that which has been so restricted; retaining, in the meantime, the restricted idea for the base of the new abstraction. The words AG, BAG, DAG, GAG, LAG, MAG, NAG, RAG, and SAG, had been in common use to denote general classes of action. * The necessity of restricting their sense to particular kinds of action was founded in the original penury of language. Hence these terms, besides their primary sense, acquired a more limited and *personal* meaning, peculiar to the actions of the hand or body. AG naturally signified move, but, applied to the action of the hand or the body, it denoted hold, have, possess. Another form of bodily exertion is when an object is moved or brought by active and quick impulse. On this account, BAG began to signify carry, bear, produce; DAG, which originally expressed strong violent action, came to signify work, do, perform, or finish; GAG, instead of its general signification to move unequally, assumed the special sense of go. LAG, to lay, became, in a restricted sense, to lay hands on, seize, hold, or possess; MAG, to compress, force together,

* Note S.

or gather, varied into the kindred senses of augment, become greater in quantity or number, produce, form, or make. NAG, whose radical meaning was nearly the same as the preceding, converted its original signification into work, work *upon*, operate, or effect. In similar manner RAG, work, and SAG, hold, manage, direct, are restricted senses of RAG, to move violently, and SWAG, to move firmly and forcibly. * These words, of which the general and particular applications were familiar to every individual, when annexed to one another, modified the proper meaning of each radical, altered its sense from an absolute to a limited state, and expressed circumstances of time, degree, and manner of action. An example will illustrate this part of the subject. The radical WAG, as has been stated, signifies to move, shake, or agitate. This is its original unrestricted sense, not limited by time or any other circumstance. † When GA, go, or DA, do, are joined to it; WAGIDA, which is a contraction for WAG-DAG, expresses that the action is finished or done; and GAWAGIDA, that it is done and gone by. This is the origin of the imperfectly preterite and perfectly preterite tense and participle in all the Teutonic dialects. Another participle, generally used in a preterite sense, was formed by affixing MAG, make, produce; or NAG, work upon, effect. So WAGAMA

* Note T. † Note U.

and WAGANA signify moved, that is, made to move, wrought on to move. If the radical was used as a noun, which frequently happened, the words MA and NA gave it an attributive sense. So WAG, a wave, viz. *moving* water, with MA signified wave-made, that is, become a wave, or wave-augmented; in other words, with or to a wave, the wave added to some other thing; which form is the original dative case: With NA, WAG became WAGANA, a preterite participle, an adjective, and accusative case. In the first sense the new compound belonged to the verb, and signified moved; in the second, to the noun WAG, and implied wave-wrought, waved; in the third, it denoted *on* a wave, or *acting on* a wave. *

The effects, produced on the radicals by the other words already mentioned, were equally important. By joining AG, *having*, to WAG, move; the compound bore what has been called a possessive sense. If the new word was used as a verb, it was a diminutive of the radical; as a noun it was a diminutive of the original noun; as an adjective, it signified possessing the qualities of the primitive noun or verb. Thus WAGAG, which, by ordinary contraction, is WACC, signifies to move often or a little, by repeated but small impulses; and WAGIG is either a little wave, or, as an adjective, wavy; of which the

* Note X.

literal translation is wave-having, that is, possessing a wave or the properties of a wave.

Along with BA, * bear, bring; and LA, hold, or have; every radical suffered a like change. To continue the illustration; WAGABA, which is literally move-bearing, and WAG-LA, which is move-having, were early contracted into WABBA and WALA, both as frequently met with in all the European languages as any other words of their kind. WABBA signifies to make a quick repeated motion, to wave, or to weave; and WALA, to turn or move about, which is the specific sense of its contracted form. In the uncontracted state the sense of WAGLA is obvious to every Englishman. †

The influence of RAG,‡ work, and SWAG, make, may be traced universally in the greater part of the words of all languages from Tartary to the Atlantic Ocean. Their original sense may be exemplified in WAG-RA, motion-working, and WAG-SA, motion-effecting. It may seem superfluous to explain the power of ER in WAGGER, he who wags; in WAVER, he or that which waves; in ROBBER, he or that which robs, or in many thousands of words of the same description. Though this termination is in English chiefly used to express personal action, in the earliest ages it signified acting in an ad-

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* Note Y. † Note Z.

‡ Note 2 A.

jective or general sense; and therefore it required the aid of another word to fix its meaning to masculine, feminine, or neuter agents. In verbs it produced a signification of greater activity, as to the time and repetition of their sense. So WAG is to move, but WAGGER to move much, make many motions; SPIT, to cast out by the mouth; SPITTER, to do so in a quick manner; PAT, to give a light blow; PATTER, to make many light quick beats. The compounds of SA and the radical words were equally numerous. For example, WAG, to move; WAGSA, to possess motion, to wax; MAGSA, to possess bruising, to mash; RAGSA, to possess stretching, or thrusting out, to rax; LAGSA, to possess or have laying, to begin to beat or strike. As nouns, these compounds signified that which has the power of motion, pressing, extending, or beating; as adjectives, they had a similar and obvious shade of meaning. *

By the help of these nine words and their compounds, all the European languages have been formed. † To trace their powers and applications, in the different terms of the several dialects, is that immediate rule by which the incessant, but obscure and forgotten, steps of the progress of speech may be discovered and recorded. In English, in Latin, Greek, Celtic, and Sanscrit; in ancient or in

* Note 2 B. † Note 2 C.

modern language, the same changes on the same words have produced that boundless variety, which overwhelms the memory, makes the mind of man, in different ages and climates, a stranger to the mind of his own species, and creates no ordinary impediment to the dissemination of science. *

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* Note 2 D.

CHAPTER IV.

Origin of Language.—Continuation of the subject.—Formation of the Pronouns, the Moods and Tenses of Verbs, and Cases of Nouns.

SECTION I.

At the same period in which language was enlarged by composition, * in the manner already described, it received a permanent addition to its strength, from the combination of LAG, to strike; MAG, to press; NAG, to crush; and RAG, to rush or break; with BAG, to beat; DAG, to dash; GAG, to go; SAG, to hold; and WAG, to move. A table is given in the Notes of these compounds, which fixed for ever the masculine character of European speech. Some of them are little used at present. Many of them, in a simple or derivative state, give that energy to our poetical compositions which has been so much felt and applauded by able judges. The reader will find in the Notes examples of their effect and significations. † With regard to the principal subject, it is pertinent to observe, that

* Note 2 E. † Note 2 F.

every new compound might be verb, noun, or adjective, at the pleasure of the speaker. The two last of these states were peculiar to it, the other was rather secondary. All compounds were words of an adjective nature formed from the radical, of which they retained the sense in a limited character, and modified by the special sense of the component word. At first, compounds were not contracted; but their length and harshness soon introduced that process in such of them as were generally used, and these rapidly underwent new composition with the ordinary affixes, which were always moveable, long accurately understood, and, in after ages, when their original sense was lost, habitually applied by the most ignorant peasant, with natural, and, for the most part, with absolute propriety. * Pronouns were invented and joined to the verb, about the time that composition changed the language from its monosyllabic to a composite form. Proper names did not then exist, at least their number must have been exceedingly small. † The words, which were employed to signify persons, were all of them such as, in one or other sense, expressed possession, the simple idea of which was hold, seize, sway, or have. They were AG, WAG, and HWAG, move with the hand, hold; THWAG, seize, take; SWAG, sway, manage

* Note 2 G. † Note 2 H.

with the hand, keep. These, as nouns, underwent the future changes of that class of words. They were at first common to whatever could be called self, which was I, thou, he, she, or it, in the sense of the *same* thing. At length, like other words, they were restricted, and were appropriated as follows; AG and WAG to the first person, as it is now called; THWAG to the second, and third; SWAG to the third person, and to the expression of that idea, contained in demonstrative and relative pronouns. AG was compounded with MA and NA. The first compound, AGAMA, which signifies belonging to possession, that is, to self, is used in a mutilated form for I and me, in all the European languages. The other compound, AGANA, in every Teutonic dialect, signifies belonging to self,—or own, which is its form in modern English. SWAG, by composition, became SWAGMA or SAMA, the same; and its simple form, SWA and SA, is the pronoun of the third person; as also the demonstrative and relative pronoun in Old English or Saxon, in Visigothic and Sanscrit. AG and HWAG, self or same, began to be used as relative adjectives; and THWAG, which at first equally signified same, thou, he, was limited in sense to the second person, and to an occasional substitution in place of SA, the, and who.*

* Note 2 I.

Such was the origin of the simple pronouns. The cases of nouns and adjectives are next to be considered.* While the verb and noun were in their primitive state, they were utterly indeclinable. As soon as composition was introduced, a multitude of nouns was formed. Each bore the termination which belonged to its component: A or AG, BA, GA, DA, LA, MA, NA, RA, and SA, were the natural forms of the nominative, but they were gradually changed in a considerable degree. For unaccented syllables are easily varied, and often dropped altogether. Besides, the tendency to join A, RA, SA, DA, or their abbreviated forms, AR, AS, AD, to the end of words, was perpetual, because these terminations gave an appropriate sense to each term. AG or A, acting or having, that is, an actor; RA, a worker; sa, a possessor; are the words which form the whole classes of attributives and substantives in which an actor, possessor, or agent, are designated.

The nominative, therefore, varied according to the component word or words in its termination. The other cases were all adjectives, raised on the nominative considered as a radical.

1*st*, The Genitive. It was adjectively formed by adding AGA, having; or NASA, which is a compound of the seventh and ninth consignificative

* Note 2 K.

verbs. Suppose that the example is the noun CWINO, a woman, which is the ancient name in English, the accusative case is CWINO-NA, having the sense of on or upon; but the genitive is CWINONASA, by contraction CWINONS; the meaning of which is pertaining to a woman. So, from the words HAIRTO, a heart; WATE, water; AUGO, an eye; HIMIN, heaven; which are common Visigothic nouns, and almost English, arise the genitives HAIRTINS, WATINS, AUGINS, HIMINIS, pertaining or belonging to a heart, to water, to an eye, to heaven. In Old English, these were HEARTIS, WATIS, EIES, HEAVENIS. The present English genitive in s, as in heart's, eye's, queen's, &c. is the relict of this ancient adjective form.

2d, The Nominative plural was the same with the genitive. Savages express plurality by repeating the noun, as, indeed, they are naturally prompted to do whenever number, magnitude, or frequency of any kind presents itself. Our ancestors, whose propensity to composition was, at one period of their language, almost unlimited, formed a separate adjective to express whatever is found in pairs, as the feet, eyes, hands, and the like, vestiges of which derivative abound in the Greek, Sanscrit, and Visigothic.* But they entertained an idea, that, as an object connected with an-

* Note 2 L.

other by that relation, now designated by the preposition OF, might be conveniently viewed in language as an adjective, to which the noun of the related object might be affixed; so, in like manner, that the same adjective might denote the relation between number and unity. * Hence, notwithstanding the constant influence of contraction, the genitive singular and nominative plural are the same in English words at this day. In the most ancient forms of the Latin, Greek, Sanscrit, and Teutonic, the accusative plural differs not from its nominative, though in the singular a difference be universally established.

3*d*, The Dative plural and singular were originally made by joining MA, in the sense of augmented or added to the noun. Thus, CWINOMA signifies to or with a woman; CWINŎNŎMA, by contraction CWINOM, to or with women. †

Another form of the dative, peculiar to the Celtic, Greek, Latin, and Sanscrit, was produced by joining BA, bring, or BA-SA, the second and ninth consignificatives, to the noun. So REGS, a king, by contraction in writing, REX; the original sense of which is, he who directs, or a director; Gen. REGIS, anciently REGINS, belonging to a director; Dat. REGI, formerly REGIN, and REGIM, and REGIMA, with a director; Accus. REGEM, formerly REGEN and

* Note 2 M. † Note 2 N.

REGINA, on a director; Nom. Plur. REGES, from REGINS, and its immediate contraction REGEIS, directors; Gen. Plur. REGUM and REGOM, from REGONA; of directors; REGIBUS, from REGIBASA, belonging to directors.

4th, The genitive plural was formed on the nominative plural, by joining NA, A, or AG, having, to the principal part of that case. So CWINONS, women; CWINONA, of women.

On the same principle of expressing relation by adjective forms, the proper sign of the preterite participle was affixed to nouns, particularly to such as signified places or individuals. For example, DALA, a hollow place, a vale, compounded with DA, became DALADA, or DALATHA, and DALATH, which did not only signify daled, or made a vale; but also put in the vale, or in the vale. With NA this compound formed DALATHANA, an adjective signifying down, or what is put down; and with RA DALATHRA, pertaining to what is down. In Greek and Sanscrit, adjectives, so formed from nouns, make a class by themselves, which has been called the ablative case of nouns in books which treat of the Indian language.

Although every verb in its original form comprehended, in the bare radical, all that we now express by our present of the infinitive, present participle, and verbal nouns; yet a practice was early introduced of changing the root into a noun, by

affixing to it a consignificative verb, which was either NA or DA. So WAG, move, to move, moving; received an infinitive by adding NA, as WAGANA, to move; or by annexing DA, as WAGIDA, to make motion. One of these was the common form of the infinitive, in English, as late as the age of Chaucer; the other is the infinitive in Celtic, Slavonic, Persic, and Sanscrit, and in certain cases in Latin, under the title of Supine.

From what has been said in the preceding chapter, on the origin of all adjective and derivative nouns by composition, along with the exemplification of the same doctrine in this chapter in what respects the inflection of these words; it may be summarily deduced, that all cases, terminations, and signs of number or gender, arise from the use of the consignificative verbs.* These were perpetually applied, in the second stage of language, to multiply particular terms, to express the relations which naturally or artificially exist between and among objects, and to mark degrees of more or less in qualities and actions.

A single observation on the origin of gender may suffice to conclude all that appears to be at present necessary for the illustration of nouns. The unaugmented radical, being noun and verb at

* Note 2 O.

pleasure, and expressive of action alone, had no appropriating sign whatever. * Nouns of a limited nature were formed by adding AG or A, having; RA, working; SA, holding; to the root. As that agent which has, works, holds, is generally a person; nouns so compounded began to be appropriated to persons, a distinction of whose sex became finally convenient. The noun, in its simplest form, remained to mark the object or action which it denoted, without regard to any actor. This state of the noun is the neuter, in which all substantives and adjectives continued, until, by addition of such consignificative words as had been allotted by use to distinguish the masculine or feminine agent, they assumed a respective gender. At first, all substantives were, by their nature, adjective nouns, that is, names of qualities. The adjective, therefore, when applied to any substantive, was considered as liable to receive all its changes of case, number, and gender. For as both words owed their form to consignificative verbs, which were fixed to their radicals for a special purpose, it was esteemed necessary that they both should have similar terminations in an uniform and perspicuous manner. †

* Note 2 P. † Note 2 Q.

SECTION II.

While the noun underwent these important changes, the verb, the fountain of language, acquired new and interesting properties. It has been shown that it was monosyllabic, expressive only of action, and general in its sense; because it was a rapid articulation, framed to communicate to others the presence of some remarkable operation in nature or in the mind. The word used was that which the savage speaker had been taught, or accustomed to articulate on former occasions, when actions, *similar* to that immediately at the time affecting his senses, had taken place. The monosyllabic word, therefore, expressed a great class of action, not an individual event. * Though this word might be repeated after the action had terminated, it was properly an affirmative verb in the present tense. † The first effort to mark preterite action consisted in doubling the verb, of which traces, more or less evident, are found in all the dialects from Britain to China. For example, LAG, strike, LAG-LAG, struck; BAG, beat, BAG-BAG, beaten; MAG, press, MAG-MAG, pressed; and so on throughout the whole language. These forms, which served for a preterite tense in any person, according to the view of the speaker, soon under-

* Note 2 R. † Note 2 S.

went contraction, and become LELOG, BEBOG, and MEMOG; it being established as a general rule by observation, that if A be the vowel of the present tense, or radical, the preterite receives O; but, if the vowel be slender, the preterite receives A. The sense of this new form of the verb was completely preterite; and whether it were used as a participle, a noun, or with pronouns as a particular tense, it continually preserved its characteristic properties.

The origin of the imperfectly preterite tense has been amply related in treating of the consignificate verbs. It derived its power, in what regards time, from the words DA, do, and GA, go. As to a future tense, our fathers, from the beginning of their language, down almost to our own age, made no other distinction between future and present in speech, than that which may be gathered from the tenor of the discourse. The Celts and Cymri followed the same practice.

When language had acquired a present, a preterite, and imperfectly preterite tense, the verb was rendered personal by joining AG, I; THWA, thou, he, or she; to the several tenses. The original plural of AGAMA appears to have been AGAMANSA; and the ancient British still preserves in ordinary use the word HWYNT, they, which was originally HEOND, from HWAG, or HWAGEN; in English, who; but, in its primitive signification, self or same. The readers of our modern tongue may be reminded, that the ter-

minations est, eth, and s, in our verbs, as in layest, layeth, lays, and laidst, or laidest; are the faded remains of the pronouns which were formerly joined to the verb itself, and placed the language, in respect of concise expression, on a level with the Greek, Latin, and Sanscrit, its sister dialects. These pronouns, as is evident from the Visigothic, and a comparison of the other existing monuments, were affixed as follows: The example here chosen is LAG, lay. *

LAGAMA and LAGA, I lay—LAGA-SA-THWA, thou layest—LAGA-THWA, or LAGATHA, he or she layeth—LAGAMANSA, LAGAMATHA, and LAGAMASA, we lay —LAGATHWANSA and LAGATHWANTHA, you lay—LAGAHWONDA, or LAGONDA, they lay.

The two preterites of LAG, viz. LELOG and GALAGIDA, received the same additions; but the necessity of shortening the verbs, so augmented, gradually reduced the pronouns into mere terminations, the exact sense of which was not known by those who used them. When it was found difficult to pronounce them at the end of certain verbs, or tenses of verbs, they were dropt. In the plural they were grossly corrupted, and in the end, like many other original properties of the old language, utterly removed, and their place supplied by the use of the separate pronouns, which formerly had

* Note 2 T.

not been named, except in cases of special emphasis. In the example quoted, LAGA, LAGAST, LAGATH, LAGAM, LAGIATH, and LAGANDA, were changed, in several stages of corruption, into I lay, thou layest, he lays, we lay, you lay, they lay. In Latin, in which LAG is retained in many forms and senses, particularly in the sense of read or speak what is written, and in Greek, in which the same word signifies to utter or say, the pronouns are affixed in the following manner:

Latin	leg-o, is, it:	imus, itis, unt. I, &c. gather, collect, read
Greek	leg-o, eis, ei:	omen, ete, onti, I, &c. place, put, lay, express
Visigothic *	lag-ya, yais, eith:	yam, yeith, yanda, I, &c. place, put, lay
Saxon	lag-e, ast, ath:	on, on, on, I, &c. lay, put
German	leg-e, est, te:	en, en, en, I, &c. lay
Sanscrit	lag-āmi, asi, ati:	āmah, atha, anti, I, thou, he, we, ye, they cling
Old British	car-wn, it, ai:	em, ech, ent, I, thou, he, &c. loved
Celtic	beir-eam, idh:	eamaid, ith, idis. Let me, &c. bear
Persic	ber-em, i, ed:	eim, eid, end, I, thou, &c. may bear.

After this display of the pronominal words in conjunction with the verb, little remains to be said further on that branch of the subject.

* Note 2 U.

Besides, the indicative or direct manner in which every verb expresses its communication, it may be useful that it should also point out, by some shade of difference, when the action is performed on condition, when it may, can, or will happen; but neither has directly taken place already, nor does so at present. * The inventors of language supplied this convenience, by laying a more full emphasis † on the latter syllables of the verb, which had, in time, the effect of changing the vowels from short to long, and of forming, in the present and preterite tenses, what has been termed a future, conditional, subjunctive, or optative mood. The emphasis rests on the last vowel of the word, and is the natural sustained mark of the mind in suspense, or under desire.

Pres. ind. LAGYA, YAIS, EITH: YAM, YEITH, YANDA; I lay, &c.

Pres. condit. GIF, IK, LAG-YAU, YAIS, YAI: YAIM, YAITH, YAINA; I, &c. may lay.

Pret. ind. LAG-IDA, DES, DA: IDEDUM, IDEDUTH, IDEDUN; I, &c. laid.

Pret. condit. LAG-IDEDAU, IDEDEIS, IDEDEITH: IDEDEIMA, IDEDEITH, IDEDEINA.

That the nature of this change may be comprehended by every English scholar, it must be stated, that, when such words as if, though, unless, except,

* Note 2 X. † Note 2 Y.

whether, or, and the like; are used before verbs, that they lose their terminations of est, eth, and s, in those persons which commonly have them. No speaker of good English, expressing himself conditionally, says, though thou fallest, or though he falls, but though thou fall, and though he fall, nor though thou camest, but though, or although, thou came. These conditional states of action our remote ancestors signified by a fuller pronunciation of the closing syllable of the verb. For they used no auxiliary words, such as have, may, can, shall, will, nor the preterites of these, which are had, might, could, should, and would, in conjugating their verbs. The use of these words is rare in the Visigothic Silver Book; and, on many occasions, on which they are now necessary in English, they were not employed by our German predecessors. In the ancient language, there were three tenses only, a present, a preterite perfect, and a preterite imperfect. The present and future were the same. Each tense had its conditional, formed as has been now shown. The imperative and future were often expressed by the present of the conditional mood: For that which is asked or ordered to be done, and that which shall be performed, are nearly related to conditional or possible events.

As all verbs were naturally actives, * no provi-

* Note 2 Z.

sion had been made for designating a passive state. I bear, I suffer, I tolerate, I undergo, I stand, sit, live, sleep, die, and every other word pertaining to a fixed, passive, or inanimate condition, were active in form, and, as it should seem, to a certain degree, in idea. Besides the neuter sense, which such verbs as are now mentioned, gradually acquired; a new voice was invented in every verb, to be called the Middle, Reciprocal, or Proper, at the pleasure of grammarians.* It was produced by joining A or AG, self, to each person of the verb; and though it literally described the action of the verb to be performed on the actor, it was transferred in Greece, India, and Germany, to the passive, by a process, of which examples are given in the Notes.

Being formed in a manner too intricate for continual imitation, it was corrupted by the Visigoths, and relinquished by the later Germans, for the easier method of circumlocution. I venture to restore the Visigothic passive from a comparison of its parts with the Greek and Sanscrit. It appears only in the present tense, though it certainly was also found, at one period of the language, in the preterites.†

VISIGOTHIC—*Pres. Ind. Act.* lag-ya, yais, eith: yam-yeith-yanda

* Note 3 A. † Note 3 B.

VISIGOTHIC—*Pres. Ind. Passiv.* lag-yam-a, yaiz-a, yad-a; yamed-a, yeitheith-a, yand-a. I, &c. lay, on, or to *myself*

GREEK—*Indic. Pres. Middle* leg-om-ai, es-ai, et-ai: ometh-a, esth-e, ont-ai. I speak to *myself*, &c. &c.

SANSCRIT—*Present, Proper voice* lag-è, as-è, at-è: āmăh-è, adw-e, ant-è. I cling to *myself*, Thou, &c.

LATIN—*Pres. Ind. Act. voice* leg-o-r, eris, it-ur: im-ur, imini, unt-ur. I am read, &c. &c. *

The reader may easily distinguish in all these examples, the additional words in its several forms of A, AI, E, and UR, after the personal pronouns. All the passive voice in Greek and Latin is constructed after this form, and applied according to a phraseology, quite vernacular in French, Spanish, and Italian; examples of which are found in the sentences—Il se perdoit dans les eaux; he was losing himself in the water, or he was losing in the water—Il se noye, he is drowning—Il se trompa, he was deceived or mistaken—Cela ne se fait pas aussi, that is not done so, or that does not do itself so—Elle s'est morte, she is dead, and so in innumerable other instances.

A different method of expressing a passive sense

* Note 3 C.

in the verb consisted in giving it a form analogous to a participle. So, I wake, in the old, as in the modern language, signified, I am in a waking state, considered actively; but I waken, either denoted I *become* awake, I wake myself, or, I am awaked by another, which is the passive state. To lengthen, weaken, hearten, darken, &c. are specimens of a mode of expression which was once universal in Europe.

But the great and leading principle, on which all new tenses or forms of the verb were constructed, was that of converting the verb into a kind of noun, to which consignificative words were instantly applied, expressive of the idea which was present in the mind, whether that related to time, or to incipient, frequent, diminished action; or to any other circumstances which can affect the word. An account of the particular forms, produced in that manner, will be given in the Second Part of this work, where the origin of the Greek and Latin tenses and derivative verbs is explained. An example or two are sufficient to illustrate the general observation in the present chapter. LAG signifies lay. Compounded with SA, which means working, possessing, holding; LAG forms LAGSA, which literally is lay-working, having, or partaking of laying; but in use it signifies to give laying, to lay, to begin to lay, to be about to lay, to increase in laying. So WAG, move; WAGSA, to begin to

move, to go on moving, to be about to move, to wax or increase. This form is the source of many inceptive, desiderative, and frequentative verbs; and the origin of the first future in the Greek language, of the second future in Sanscrit.

As the original properties of the verb have been now fully described, this section of the narrative may be closed with a view of the four participles, which are the foundation of an infinite number of derivative verbs and nouns in every dialect.

I. The completely preterite participle is formed by the reduplication of the verb, already mentioned. Examples of it are OGOGA, moved; BEBOGA, forced, bent; DEDWOGA, driven, dashed; GEGOGA, whirled; HEHWOGA, shaken, driven; LELOGA, laid; MEMOGA, condensed, collected, heaped, crammed together; NENOGA, forced, crushed; RERoGA, broke by rushing, tearing; SESWOGA, moved, carried round with powerful force. *

II. The common or indefinitely preterite participle, † made by prefixing GA, go, or adding DA, do; examples of which are AGIDA and WAGIDA, shaken; BAGIDA, driven by striking; HWAGIDA, whirled about with strong impulse; DWAGIDA and DAGIDA, struck forcibly, moved with violent action;

* Note 3 D. † Note 3 E.

THWAGIDA, struck heavily, thwacked; TWAGIDA, seized firmly, pulled, tweaked; GAGIDA, moved, trundled, gone; LAGIDA, laid, licked, seized, beaten; MAGIDA, squeezed, bruised, held close together, choked or murdered by pressure, mashed, mawled; NAGIDA, utterly forced down, quenched; RAGIDA, torn, rent, shaken violently by rushing impetuous force; SWAGIDA, swayed, moved, turned, circumvolved; CWAGIDA, shaken by a destructive blow, quashed; SCAGIDA, moved, shaken, driven; SLAGIDA, struck, laid; SMAGIDA, bruised, smashed.

III. The preterite participle in ANA, INA, ÉNA, or ONA, formed by affixing NA, work upon, effect, operate; of the power and use of which, the words giv-en, driv-en, riv-en, sunk-en, drunk-en, and the like, are ordinary examples. So, in the old language, were AGANA, moved, acted; WAGENA, shaken; BAGENA, beak, banged, bent, impelled; FAGANA, wrought, joined by knocking together, agitated; PAGANA, driven together, fixed; CWAGENA, collected by force, squeezed together; DWAGENA, driven, dashed, driven in a course, driven aside; THWAGENA, thwacked, thumped, grasped hardly; TWAGANA, catched, pulled, twisted, twined, tweaked; GAGENA, moved, rolled, gone: HWAGANA, forced, impelled, whirled, moved by straining; LAGANA, licked, laid, put down, levelled, lessened; MAGANA, squeezed by force, moulded, made, produced; pressed together,

milled, softened; collected by pressure, heaped; enlarged, magnified, enforced, strengthened; cut, wounded, indented: NAGANA, driven down, compelled to bow, move, go, run; killed, crushed, softened: RAGANA, rushed, torn, broken, shaken, rocked, stretched, extended, run, flowed, steamed: SWAGANA and SAGANA, moved violently, rolled, agitated, made to turn, wheel, sweep, strike, or impel: SCWAGANA and SCAGANA, shaken, concussed by most vehement action or power.

IV. The participle of the present tense, which was compounded of the verb and two consignificatives, NA, work; and DA, do, make; may be exemplified in WAGANADA, by contraction, WAGANDA and WAGAND, shaking. In some dialects, GA, go, was used instead of DA: Thus, WAGANGA, shaking, wagging; which is the participial form adopted in modern English.

In the Visigothic, Latin, Greek, Sanscrit, Celtic, and, indeed, in every other dialect, these important modifications of the verb were the same, differing only by a slight shade of various pronunciation, and obscured, in some measure, by the consignificatives, SA, he; A and I, she; ON and UM, which had been constituted as special marks of masculine, feminine, and neuter, by a process al-

* Note 9 F.

ready illustrated. Let us remove the veil of these adventitious circumstances, and unite for ever the particular effects of the same general law.

Participle of the Present Tense.

	Mase.	Fem.	Neuter.
Visigothic, or Teutonic	lagands, and	andei	and: laying: Old Scotish, lay-
Greek	leg-onts,	onta,	ont. speaking
Latin	leg-ents,	ents,	ents. reading
Persic	berd-endeh, and		bearing. Old Scotish, ber
Sanscrit	lag-an,	anti,	at. clinging

For the CELTIC and CYMRAIG see the Notes.

Participle of the Preterite in da.

Visigothic	lag-ids	da	id
Greek	lelechots	ota	ot
Latin	lec-tus	ta	tum
Persic	berd-ideh		
Celtic	beir-the		
Cymraig	câr-edig.		
Sclavonic			

Preterite Participle in ana.

Visigothic	lag-an
Greek	leg-omen-os
Latin	plenus
Sanscrit	lag-an
Celtic	le-ana
Cymraig	ll-awn.

The participles of the reduplicated verb became obsolete in many of the dialects, their places having been gradually occupied by those in DA; but many instances occur, in all the dialects, of adjectives, or substantive nouns, which have been immediately formed from these obsolete varieties.

CHAPTER V.*

Origin of Derivative Nouns, Adjective and Substantive—Of Derivative Verbs, and the several Species of the Verb—Of Compound Terminations in the principal Parts of Speech.

SECTION I.

It has been shown how the rude monosyllable, the sign of action, or of that which acts, obtained voices, moods, numbers, and persons, as a verb; and cases, numbers, terminations, and other properties, as an adjective or substantive noun. The original idea of action must recur to the mind of the reader when he is now told, that the four participles are the mighty and inexhaustible fountains of derivative words of whatever description. The truth of this assertion prevails universally in all the dialects of Celtic, Cymraig, Teutonic, Greek, Latin, Slavic, Persic, and Sanscrit. The manner, in which it became so, is easily explained.

1*st*, Any verb, by forming a preterite participle in ed, such as pass, passed, give, gived, drive,

* Note 3 G.

drived; cleave, cleaved; REG for reach, reged and reached; STREKE for stretch, streked, and stretched; gave rise to an adjective and substantive. To an adjective; for what can be better English than cleaved wood, cleaved rocks, or stretched cords, a bended bow, joined pieces of matter? The literal sense of these words are, that the actions of cleaving, stretching, bending, joining, had been done or performed on the objects specified; but the secondary sense loses sight of the act and time, and considers the effect solely. The very same words speedily became substantives of a common description, for passed was changed into past, the past; gived into gift; drived into drift; cleaved into cleft and clift; reged into right; streked into straight; bended into bent, an inclination of matter or mind; joined into joint, an articulation, (as Johnson would have explained it.) *

Hence all verbs, adjectives, substantives, and every word whatever not a person of a verb, which ends in D, TH, T, or in any of those letters with any single vowel after it closing the word, are directly or indirectly descended from the preterite participle in DA, or the present participle in NADA or NDA.

As a direct illustration of the extent to which this rule was carried, it must be added, that sub-

* Note 3 H.

stantives, in all stages of the language, easily admit of being converted into verbs, and of receiving the preterite consignificate. Examples of which may be adduced in the verbs to straight, to gift, to drift, to right; and in eyed, fated, skied, vaulted, rooted, footed, and many others which do not merely signify looked at, being fated, made a sky, a vault, a root, &c. but having or possessing an eye, a fate, a sky, vault, root, and the like.

2d, The preterite participle in EN produced a similar division of words. As heave, to *lift*, in the old English made heaved, and heaven, and hove; so its participles, besides their proper use, formed three original substantive nouns; heaved, the head; heaven, the elevated part of the atmosphere; and hove, any thing raised, a house; in many dialects called HOFF. The common words riven, driven, molten, chosen, and many other adjectives, are of this order, particularly an innumerable class of substantives and attributives from all the dialects, such as often, even, waxen, wooden, silken, wheaten, &c. and of verbs, as hasten, lighten, glisten, moisten, straiten. The word which gives the peculiar sense to all these is NA, make, work,—so heave, lift; heaven, or hoven, *made* to lift, *lifted*;—wood, wood-en, made wood, as a participle, but in a secondary sense, like vaulted or eyed, it signifies, adjectively, having wood, or belonging to wood. Contrast the expressions wooden image, and wooded

image; or earthen dome, and earthed dome. The same power of NA exists in straiten, to make strait; lighten, make light; moisten, make moist, and the like.

3d, The most original of all derivative words come from the ancient redoubled preterite. Every English speaker knows that the preterites of many verbs differ materially from their present tense. For example, cleave, clove; weave, wove; drink, drunk; come, came; abide, abode; drive, drove; bind, bound; shoot, shot, and so of others. In the earliest ages, these words were CLIF, cleave; CLIF-CLIF, or CECLOF; WAB, WEWOB, or WEWOF; drink, DEDRONK; CWIM, come; CECWÓM, or CECWAM, came; AN-BID, continue, remain; AN-BEBAD, remained; DREIB, drive; DEDROB, or DEDROF, drove; bind, to put on a tie, from BAGAND, or BEGEND, encircling or putting about; BEBAND, or BEBOND, bound; SCIT, drive, cast; SCESCOT, shot, driven. According to the idea on which drived became drift, cleaved clift, streked straight, bended a bent, heafod, the head, that is, were changed from participles into substantives or adjectives; CECLOF became clove, a chink or fissure; WEWOB, a thing woven, a web; and WEWOF, that which is woven into a web, woof; DEDRONK that which hath taken drink, drunk; ANBEBAD, a residence, abode; DEDROB, a drove, that which has been or is driven; BEBAND, a tie, band, or that with which some-

thing has been bound, a bond; or that which binds in or borders a region, a bound. From SCESCOT, driven, cast; came SCOT, the old word for a shot or discharge of any missile weapon; and SCOT, what is cast on one to pay in a club, a share. SKATT was the old name of money, because it was given out in payment.

Many of these preterite participles, besides some change in the vowels, received ED and EN; but when they annexed these, the change was not so considerable. Indeed, it then occurred irregularly. Thus, bounden, hoven, frozen, sodden, are not so regular as throw, thrown; wash, washed or washen; wreathe, wreathed or wreathen. The law of change was, that radicals in A, AE, E, AI, or any broad strong sound, after full reduplication, were contracted into O and U; and that slender radicals in E approaching to I, in I, EI, Y; underwent contraction into A, or some broad vowel.

4th, The participle of the present in ANDA and ANGA produced a numerous class of new nouns and verbs, in a regular or contracted form. The substantives, lightning, airing, shipping, opening, spring, evening, dawning, writing, painting, sufficiently mark the nature of this kind of words. The verbal in ing, as thinking, loving, &c. is a very common and useful translation of the natural power of the verb. In the first ages, this participle generally ended in ANDA, INDA, or ONDA; which occasion-

ed a new noun and verb from every radical. So BAGAND, binding, a twisting, contracted into BAND, BEND, BIND, of which the preterite BOND or BAND gave rise to a new generation: WAG, move; WAGEND, WAND, WEND, WIND, be moving: HWAG, move with violence or with an effort; HWAND and HWIND, whirl: SWAG, turn; SWIND, move: LAG, lay, assuage, soften, smooth; LIND, smooth, mitigate: DAG, strike; DING, beat: GAG, move; GANG or GING, go: DRAG, draw; DRING, draw out, protract; SAG, speak, put out words, *(exprimere vocem;)* SING, continue the voice: HWAG or HAG, move or lift with a strain; HANG, lift up, suspend: SWIG, to turn, move by force; SWING, to make turns in motion, like a bell when rung; BAG, to beat; BANG, to beat greatly: WRAG, to force by violent action, to cast, bend; WRING, to twist, torture, drive out of its straight and natural form or path, in the preterite WRONG: RAG, to shake by a penetrating, breaking, rushing force; REND, also to stretch, put out, send out, produce, bring: STAG, step or give a stretch; STEND, to make strides, also STAND, to fix the feet in their steps: FAG, to lay hold of; FANG, seize: HIG, bend after in pursuit; HIND or HEND, pursue, try to catch, (preterite partic. HUND or HOND, that which catches—a dog.) From all these sources now explained, incessant streams of derivative words increased the language. Every new noun might become a verb, every new verb

might produce others having its own particular shade of meaning. The radicals were also compounded with the remaining consignificatives, with AG, *have* or *act;* BAG, bear; LAG, hold; MAG, make; RAG, work; and SAG, possess.

1*st*, Any primitive or derivative might become a noun of action, a verb, or an adjective, by affixing A, AG, IG, OG, which are varieties of the same word; so BAGA, a striker; LAGA, a layer; MAGA, a destroyer; DAGA, a stabber; RAGA, a breaker, runner; WIGA, a wriggler, a worm or serpent; SAGA, a speaker;—or, if a feminine agent was understood, the adjuncts were I or O, AITHEI, a mother; MAWEI, a maid or girl; THIWI, a servant maid; CWINO, a woman; CWIMANDA, he coming, he who will come; CWIMANDEI, coming, as an adjective, with a feminine noun, but CWIMANDO, *she* coming or will come. Verbs are made by adding to the root AG, IG, or OG, as suits the pronunciation. So DAG, day; DAGIGA, I dawn, or become day; DAGIGEST, DAGIGATH, thou, he, &c. dawn. In most examples, this application of AG is hid by contraction. The power of the auxiliary word is make, work, act; or have, possess, pertain.

In the formation of adjectives, this consignificative holds an eminent place, which deserves to be particularly noticed. All possessives in AG, IG, OG; AC, IC, OC; ACH, ICH, OCH; or ending, as in English, in IE or Y; arise from this word. For examples, WAG, a wave, a motion; WAGIG, having a

wave, belonging to it, wavy; HEF, a heave, a lift; HEFIG, partaking of a heave, heavy; LEAF, a blade of a tree; LEAFIG, having a leaf, belonging to a leaf, leafy; ROD, red; RODIG, having redness, ruddy; GORE, thick blood; GORIG, partaking of gore; TAG, to draw, stretch; in the contracted present participle, TEND, to stent, stretch; TENDEND, stretching, and in the softer Latin pronunciation TENDENT; TENDENTIGA, partaking of stretching, that which belongs to stretching; TENDENTIA, tendency. These are the steps by which the Latin and its descendants have enriched language.

The derivative thus formed is of a diminutive character in what regards the sense. The radical has the sense unimpaired; the word produced by AG implies not the full sense, but some degree of it. So dew, the morning or evening damp; dewy, having the quality of dew, having the nature of dew; snowy, having something of snow. This appears particularly in nouns; dog, an animal well known; doggie, having the nature of a dog, a little dog; dear, a darling; dearie, a little darling; lad, a young man; laddie, a little youth, a favourite boy.

In the very infancy of language, AG was affixed to all the radicals in the above sense, which changed each of them into a frequentative or diminutive. So WAG, move; WAGIG or WAC, shake, move by little and repeated pulling, awake, vex, weary,

harass, weaken: LAG, lay on; LACC, lay on gentle blows, lick with the tongue, stroke, soothe, flatter: BAG, beat; BACC, work with repeated action, bake: MAG, bruise; MACC, bruise gently, knead, make into a mass or paste: RAG, rush, drive through an object; RAC, stretch out, reach with the hand or any other instrument, stretch in walking, expand, open, spread out: SWAG, to lay hold of, seize; SWAECC, to seize gently, taste: LAG, seize with a blow, lay on hands; LAECC, take, hold: SMAG, to hit an object with a firm destructive impulse; SMAECC, to hit it in the same manner with a little and smart force, to smack: SLAG, to strike fiercely; SLAECC, to make smooth by little blows, to sleek: SPRAG, to rush forth violently; SPRAEC, to send forth gently.

2d, The radicals compounded with BA, bring, bear, produce; constituted another order of nouns and verbs. AB, to increase, BAB, to beat little strokes, to BOB; CWOB, to make indistinct motion; DAB, to give a little smart stroke, to dab; GAB, to move the mouth frequently; NAB, to strike forcibly, but quickly; ROB, to pull rudely and speedily; SWAB, to sweep, move rapidly; STAB, to pierce; TAP, to touch gently and hastily; RAP, to make a quick harsh beat;—all these, and many hundreds besides, in the ancient and modern European, or Asiatic languages, are contracted forms of the radicals, or their derivatives, in composition with BA.

Every word ending in B, P, F, as also many in V, are of this order.

3d, The consignificate MA, make, was, like NA, work, an early sign of the preterite participle, and, therefore, a fertile progenitor of many words now in ordinary use. Some examples will explain this class of substantives and verbs, of which our ancestors frequently availed themselves. BAG, force, bend; BAGM, what is bent, rolled, a piece of wood, a tree, log, beam: WAG, to turn, turn round; WAGM, what is turned round; WAMBA, the belly: LAG, a laid sunk place; LAMA, a ditch: RAG, rush; RAMMA, that which rushes in fighting a ram: THWAG, seize; THWAMA, or THUMA, that which catches, a thumb: SWAG, seizure, property, possession, self; SWAMA, and SAMA, belonging to *self*.

In composition with BA, this order of words is remarkably numerous and expressive, in all the dialects. So from TOG, lift, raise; TUMBA, a hillock, grave-heap, tomb; from LITH, a bending; LIMB, a joint:* from DOB, to beat, make hard; (whence DOB and DOFF, hardened, stiff, dull, deaf,) comes DOBUMBA, by contraction, DUMBA, dumb. The derivatives in P, which is the softer sound of the consignificative BA, are plentifully used in the English and Scotish dialects. I shall insert some of the more amusing and ordinary varieties of these.

* Note 3 I.

From DAG,* to wet, bedew, sprinkle; DAMP, a little dewed or wet: from CEAG, to move the teeth or mouth, chew, check, or bite; comes CHAMP, to bite very actively and violently. The frequentatives, (for all words of this kind are of that description,) the frequentatives, BUMP, to give a little hard blow; or if from BOOM, which originally signified to blow the Gothic trumpet; to make a short repeated deep sound: DIMP, to make a hollow by a little stroke; DUMP, or DOMP, a dull blow, a blow on an unelastic body: THUMP, to beat hard; LUMP, PLUMP, and CLUMP, a heap, mass; SLUMP, a mass, a heavy stroke; CRUMP, to make small, to crush into wrinkles; IMP, a shoot; STUMP, a stem, or stock of any thing, are from BAG, to beat, force; DAG, to strike; THWAG, to thwack, or beat strongly; LOGD from LAG, a gathering, a collected mass; SLAG, to dash; RAG, to break; AG, to grow, breed, produce; STEBM, a stub, of which this latter word is a diminutive. Many other examples might be added to these, though enough has been done to illustrate the general observation.

4th, LAG, to hold, seize, possess, is, by itself, in composition with the radicals and others, the parent of an extensive order of nouns and verbs. By the addition of other consignificative words, its influence becomes still greater. As examples of its use,

* Note 3 K.

we may quote WAG, to move; WAG-LA, to partake of motion, WAGGLE: SWEG, to revolve; SWEGEL, the moving clouds: REG, to stretch; REGEL, a thing extended, or straight, a rule: GAG or GOG, to move unequally; GOGEL, to move so, quickly: MAG, to bruise, maim; MAGEL, to maul, mangle: SAEG, from SWAG, to go; SAEGEL, that which makes go, a sail. Such forms are often contracted; so, WAL, to roll, turn; BAL, to roll; CWAL, to bruise, kill; DWAL, to wander; FAL, joined, wrought together, from FAG, to work, operate, collect, join, fadge; HWAL, and HAL, to hold and turn, the one sense originating from HWAG, in the signification of seize, the other from the radical meaning of move; LALA, to lay, lie along, loll; MAL, to bruise, grind, mill; SCAL, a cut, slice, shell, scale; STAL, a fixed place; STIGEL, a sharp, or spiked object. The same words, by composition with ED and IG or IC, its softer form, soon underwent a secondary change; examples of which are, WEALC, to roll; HWEALC, to twist; BALG, to make round; the belly; to swell, rage; FALD, from FAGELED, gathered together, a fold; MEALC, what is squeezed from the teat; MULD, crumbled earth, mould; SCALD, the scaly state, scald; SCALC, one whose hair is cut, a slave; SPEALC, a split, from SPAL, to cut; WEALC, a twisted shell; DALG, a ditch, from DAL, dig, and DOLG, a dagger, a wound, from the same compound; SWELG, a throat, or open mouth,

from SWEL, swallow; FEALG, dun, or flame coloured, from FAGEL, fiery, waving, shining. Compounded with MA, this species gives HWEALM, overturn; CWELM, a complete murder; HELM, a cover, from HWEL, and HEL, to cast over, hide; WELM, a bubbling spring, or boiling heat, from WEL, originally WIGLA, move constantly in little waves; FILM, a little skin, from FELL, the skin, a wrapper.

5th, The consignificative RA, work, must next be considered in its effects on the language. These, at all times, have been important. They may be seen in stagger, swagger, wager, and some other common verbs; and probably in several thousands of English adjectives and substantives. In the earliest ages, this kind of compounds were, like those of LA, and other affixes, contracted; hence WAR, to keep, strive against, hold, ward, beware; BAR, to carry, move; CWAR, and CAR, to turn, roll; DWAR, and DAR, to strike, wound; THWAR, to twist, thwart; TWAR, and TAR, to pluck, tease, torment; GAR, to stab; HWAR, to turn, roll; LAR, to lay thick to bed; MAR, to hurt, injure, impede; NAR, to fasten; RAR, to rush, sound, roar; SWAR, to move heavily, to be heavy; FAR, to move, go; and innumerable others, from compounds of later derivation.

Applied to form adjectives, RA produced FAGER, from FAG, labour, join, put together artfully and aptly in its parts; a compound which does not sig-

nify one putting together, a maker or joiner, but wrought into the state described: MAGER, from MAG, press, which signifies not a presser, but put into a pressed sunk state, meagre: LAGER, a place where things have been laid; LIGGER, a lying place, a bed, a camp: WATER from WAGD, WAGT, contracted into WAT. The compound signifies pertaining to water; that which has become water. Secondary compounds, with ER affixed, are innumerable: so in the old language, BAG-ER, that which rushes forward with its body or snout, a boar: AGER, that which moves by working, an oar; AGER, belonging to possession; AAR, property, goods: WIGER, from WIG, struggle, contend; WER, war, and the like: and in modern English, AFT-ER, belonging to AFT, what is off, or behind; LAUGHTER, pertaining to LAUGHT, which was a name for this act from LAHOD, the preterite of LAH, or LAG, to burst into a loud sound, laugh; SLAUGHTER, making destruction by striking; or pertaining to that act, from SLAGD, a noun derived from the preterite of SLAG, to strike a blow. Of the same species are LATTER, FORMER, SOONER, EARLIER, and, indeed, all comparatives, as they have been called, of adjective nouns. The following distinctions in this matter are to be carefully made. RA originally signified make, but not maker, for verbs were names of action, not of actors. When affixed to words, it therefore communicated the sense of make to

them, as in DRIVE, compel; DRIV-ERA, (for the last vowel was always short in such instances,) drive-making, or driving. To make this noun personal, it required the addition of A, or AG, act; hence DRIVERA signified he who drives, a driver, and in the feminine DRIVERI or DRIVERO. In the decay of the terminations this original fact was lost, by confounding the latter syllables; so that ER, originally ERE and ERA, in joiner, walker, keeper, &c. appears now to be the same with ER in scatter, flatter, and the like. This last is simple, the other is a compound. The use of ER or RA in adjectives may now be explained: thus, MAG, much, from MAG, to condense by force, heap; MAGER, having the quality of MAG, pertaining to MAG or much: LAEG, lay, bring down; LAGTS, contracted; LITS, what has been or is brought down, little; LITS-ER, having the quality of LITS, viz. LESSER: WIS, wise, from WITS, knowing; WIS-ER, being in the state of wise, belonging to that state.

The termination RA produced, according to the above description, adjectives, substantives, and verbs, as likewise a new form of the adjective expressive of its state, and commonly used to signify an increase of its particular sense.

All verbs obtained by such composition became subject to the common law of the language, to receive the nine consignificatives, and form new words.

The last radical source of compounds is by the union of SA with the primitive; its sense being added to modify the general term. So BAG, to strike; BAG-SA, possessing striking, to strike in an inferior manner, to begin to strike: WAG, to move: WAGSA, to begin to move, to move by little and little, to wax: LAG, to lay, throw, throw away; LAGSA, to begin to throw away, to do so a little, to let go, relax: MAG, to squeeze: MAGSA, to squeeze a little, press a little, mitigate by pressure: RAG, dart forth; RAGSA, to rash, run into; RAC, to reach; RACS, to rax, to stretch. The same termination was affixed almost universally in some dialects to adjectives and substantives, that their relation to a masculine agent might be designated;—but a distinction similar to what has been made in the case of RA takes place here also. SA, in nouns in which an agent is implied, is from SWA, self, or he; not from SA, possess or hold. Consequently, verbs and adjectives of quality are from the latter; the former produces the masculine adjective or substantive. Here we may close the subject of nouns and verbs, which have arisen from the nine primitives or their compounds, enumerated in Chapter III. at the beginning, by addition of the nine consignificatives.

SECTION II.

Derivatives of all kinds, consisting of a radical and consignificative, were, in a short time, intercompounded with the nine moveable words. Some of these compounds have been already mentioned. The general law of their formation is, "The original compound becomes a new root, and is in that state frequently contracted. The consignificatives are added to this word, as they formerly were to the monosyllable." The nouns and verbs so produced are all of a frequentative, diminutive, or restricted nature as to meaning—all fitted on that account to express the delicate and varying shades of action and thought, and from their aptitude in this respect to supersede their primitives. *

Some idea may be given of compounds of this kind, by a sketch of their more usual forms, which shall conclude the chapter.

1*st*, Those derived from preterite participles: BAGD and BAGT, by contraction BAT, beating; hence, BATEL, fighting; BATTER, to beat frequently; BIG, to strike, catch hard, with hand, mouth, teeth; BIGT, a piece bit off, a bite; BITTER, having the quality or active power of biting: BLAGD, from BLAG, to strike, drive out, blow; hence BLAWD, to

* Note 3 L.

drive at; * BLADDER, having the quality of being blown; from the same BLAG, in the sense of sending out, shooting; BLAD, whatever has grown, a blade, corn, &c.; BLADIG, leafy; BLADGIAN, to have blades, grow; BLOGD, whatever is blown, a flower, a blister, &c.; BLOTSUM, what has been blown, a blossom: MAGD, produced; MODERA, a producer, mother: FAGD, made; FADORA, a maker, author, father: BRAGD, birth, bringing forth; BRAGDOR BRODOR, one belonging to the same breed, a brother: DOGT and TOGT, producing; DOHTOR and TOHTOR, one pertaining to production, that has been produced: AGD, EACD, increase; ATT-A or AUCTOR, one who makes increase, an author, a father: SEGD, setting, sealing; SADOLA, a thing to sit on, seat, saddle; SET, setting; SETTLE, to give setting to: RAGD, noise, racket; RATTLE, making of noise, repetition of noise: HWIG, turn; HWIGER, to make turns quickly, to whirr; hence HWIREL, HWIRL, to put in action that kind of turning: TWAG, to seize or pluck forcibly; TWIG, to do so with less force, or quickly; TWIGER and TWIRL, to make move rapidly by touching: SMAGD, a strong blow, a keen, penetrating, sharp impulse; SMEDDUM, sharpness; or the dust which has been made by the operation of such impulse, flower, &c.: FAGD, seizure, from FAG and FAH, seize, fathom, as much as can be con-

* Note 3 M.

tained in the arms at a stretch; but in a primitive sense, to beat, move, impel, fly, fall; hence FEDER, that with which flying is performed, a feather; FIGEN, a thing for moving with, a fin; FIDDER from FIGD, motion, to tremble as dogs do when glad.

2d, Compounds of BA, FA, and PA, as WABBLE, to make the diminished action peculiar to WAB, weave. WAB properly signifies to go as a pendulum, but WABBLE, to make short oscillations of the same kind: DAB, to plunge into water, or into any thing else; DABBLE, to do so frequently at one time: GAB, to use the mouth; GABBLE, to use it nimbly and often: NIB, to make a quick sharp cut, with the teeth; NIBBLE, to do so repeatedly: STUB, a cut stem; STUBBLE, small cut stems, or small stems of any kind. In the old language AB signified strength, from AGBA or ACBA, increase, vigour; hence ABA, a strong man, and ABAL, strength, which must not be confounded with *habile*, dextrous: BAG, beat; BAFF, to beat with broad blows; BAFFLE, give a variety of such blows with less force: WAG, move; WAFF, move in a light manner; WAFFLE, to agitate by light frequent movements: STIG, press with a pointed strong force; STUFF, cram into by such pressure; STIFFLE, to press down by much and frequent action of this kind. Of similar race are APPLE, CRIPPLE, GRAPPLE, RUMPLE, CRUMPLE,

RIPPLE; from AP, anciently the name of all kinds of fruit; CREOP, creep; GRAP, seize; RUMP, make into wrinkles; CRIMP, form into plaits or small inequalities; RIP, pull up, and rub gently. Words in AMP and IMP are exceedingly compound; for instance, CRAG, break; CROGMA, CRUMA, what has been broken, a crumb; CROMBA, to make into crumbs; CRUMBLE, the final derivative, to make by small frequent motions into the state of crumbs. HWEALB, a turn, from HWEAL; CEALB or CEALF, the young of cows, from CIG and CWIG, to bring forth; LAMBA, the young of sheep, from LAG, lay, bring; HWEALP, the young of dogs, &c.

3d, Compounds of EN or NA; and M or MA, as BOTTOM, from BOGD, a stump, a root, foundation; BESOM from BEGSOM, a sweeper; BOSOM from BOGSOM, the bend, the hollow recess of the breast; BARM, whatever is carried, or may serve for carrying, the head or foam of working liquor, or the lap; WARM from WAGERUM, in a moved agitated state; WORM from WIGERUM, a thing that wriggles; THARM from THWARUM, twisted; SWARM from SWAR, to be in force, in a multitude; KIRN, churn—what is driven back and forward, the action or the instrument, from CYR, to turn; MILN, the grinding place, from MULENA, ground; CWERN, a hand-mill, from CWIRENA, turned. Of old, feminine nouns had this termination, so GODENA, a goddess; REGINA, a female sovereign; MAEGDINA, a female young per-

son; for MAEGD or MAGD from MAG produce, signified a child of any sex. Thus MAEG, by itself, but rather with the consignificative A, is found in the sense of a boy, a son, a relation, brother, cousin, man of the same tribe, man in any sense. Of this word MANN is a contraction, and meant originally either a male or a female. Under this head must be reckoned such verbs as HEARTEN, WEAKEN, DARKEN, TURN, from TWIR, to go round; the nouns BUTTON, GLUTTON, IRON, HORN, BURTHEN, SCORN, SLATTERN, GARDEN, BRAIN, TWAIN, WELKIN, derived from BOGD, any rounded object, or stump of a rounded form; GLUGD, the preterite participle of GLUG, to swallow; AES and AER, the ancient names for every metal; HWEORN, the participle of HWEOR, to raise or turn; BAR, carry, in the participle BERD and BARD, a load; BORDEN, what makes a load; SCYR, to cut, use sharply and contemptuously; SLAGTER, to act in a soft, careless, dirty manner, from SLAG wetness, dirt; GARD an enclosure, from GEWARED, enclosed, or GERAECED, bound; BRAEGEN, soft, bruised, broken; TWEGEN, divided, from TWIG, to divide by cutting; WEOLCEN, the curled clouds, the revolving vapours of the air. Diminutives in kin are of this class. They are secondary compounds made with AG and NA; for example, LAMB, the young of a sheep; LAMBIG, a little lamb, (a lammie, as it is pronounced in Scotland,) whence LAMBIGENA, a lammikin, a lambkin.

Under this title also must be noticed all words terminating in N, except derivatives from the participles in ND, NT, or NG, which, by corruption, have lost their final letters. Derivatives from the Latin or French, which terminate in ON, with few exceptions, ended in ANG, ING, or ONG, the sign of a present participle. Indeed, there is reason to suspect that they originally stood as follows; REG, to direct, govern; REGIGONGA, a governing, a region; CAP, take; CAPT, taken; CAPTIGONGA, a seizing, a caption; SEC, cut; SECT, cut in the preterite sense; SECTIGONG, section; RELATUS, brought back, related; RELATIGONG or RELATIGING, a *relating*. These harsh but significative terminations were softened into ON. Such formations are common in the Teutonic dialects, and perfectly agreeable to the established analogies of the language, being similar to the English verbal nouns, which end in ING, of which the loving, the speaking, the hearing of the ear, the understanding of the mind, are familiar instances.

4th, Compounds of various kinds, and of a complicate description; such as DWERG, a dwarf; HARD, firm under the touch; YOUTH, GROWTH, SHANK, FLIRT, START, THANK, BLINK, CLASP, GASP, NARROW, HOLLOW, BARROW, WINDOW, &c. An analysis of some of these miscellaneous terms will display the genius of ancient speech, and exemplify the history of many hundreds of similar words. DWIG means to

drive, turn, change; DWIGEN, DWINE, and DWINDLE, to change, diminish, disappear; DWIR for DWIGER, to decrease; and DWERIG, DWERG, and DWARF, a diminutive creature. HARD is from HWERED, collected, gathered, firmly rolled, repulsive. YOUTH is in Anglo-Saxon GEOGOTH. The radical is AG, increase, grow; also breed, produce. GEOGOD is the abstract, but the adjective is OG, growing; and GEOGING, waxing; by contraction YING and YOUNG. It is worthy of observation that AGELD in the preterite signified ALD or OLD; the one word is properly translated growing, the other grown: GROUTH is from GROWOTH, the preterite participle of GROW, to send out, spring: the radical is GRAEC, in its preterite GROH, which is changed into GREW. In the oldest state of compounded language, many preterites and parts of verbs ended in G, or its softened sound H; and these in time were converted into the terminations AW, EW, and OW, and the like. Ordinary examples of this are found in BLOGEN or BLUGEN, blown; BLUH, blew; SAEG, see; SAH, saw; THRAG, throw; THRUG, threw; THROGEN, thrown; HAG, hew; HAGED, hewed; CRAG, crow; CROG, crew; CROGEN, crown; SCEAG, see, observe; SCOG, saw, discerned—the originals of show and shown; FLIG, flee; FLOG, flew; FLOGEN, flown. Among nouns, BOGA, a bent object, a bow; LOG, laid, low; LOGEN, laid, lown; CLUG and CLIW, clue, roll; STRAEG, straw; LAG,

law; DEAG, dew; SAGA, a saw; PAGA, a pat, a paw; MAGA, the maw; FLAG, a breach, flaw; CEOC, the jaw; SCAG and SCOG, a shaw, a covert of wood; FALG, a furrow; FELG, a fellow; SLAG, a blow; BULG and BILG, any swelled thing, a billow; TRUGAN, to trust, lean on, depend on, believe; TREUGA, a truce; TRUGOTH, trust, truth; CRAG, a crow, any noisy thing; BRAEG, a ridge standing out, a ledge, a brow; SORG, heaviness, sorrow; MORG and MORGEN, the dawn; SNÆG, snow; ROG and RAG, a line, a straight course or line, a row, order, series; HOLG and HOLH, hollow; HALIG, holy; AL-HALIGEN-MAESSE, All-saints-mass, All-hallow-mass. In conformity to this extensive law, GROWTH is the preterite of grow, from GRAC or GRAG, send out, spring: SHANK or SCEONC is a compound of SCIN, the sharp prominent bone of the leg, from SCIN, to cast out: The radical is SCAG, to agitate greatly and forcibly;—hence it signifies to shake, drive, strike, cut by a blow; to drive by violent impulse, dart, shoot. The words THANK and BLINK, originally THANC and BLINC, are formed after the same analogy. THIG and THWIG signify to seize, pull, catch; and in a secondary sense, take. In the latter sense they were early used to mark the operations of the mind. In simple and vulgar language, the up-take means perception, judgment, and understanding. I cannot up-take him, signifies, I cannot understand what he means or says.

I take it that you do not know, is, I think you do not know; my opinion, my suspicion, my judgment is, that you do not know. Hence THINC, from TAGING or TAGINCG, taking, judging, the act of judging. As a verb, this word signifies, I perform the act of taking: in the infancy of compounded language, it also denoted perceive, take with the eye: the preterite is GETHANC, imputation. The word BLINK or BLINC is from the radical LAG, to strike, a very early application of which to light has left numerous derivatives in every European tongue. LAG, shine, dart like light, has produced LIG and LOG, flame, lowe; LIGED, (preterite partic.) LIHT, light; LOGMA, LEOMA, a making of light, a leem; LAUCHMON, to lighten; LAUCHMONI, lightening: BLIG, to strike with hasty light, or to flash like an active or winking eye; BLIGING, a coruscation; by contraction, BLINC, to give quick repetition of light: from the same radical, GLIGM, to gleam, give flashes; GLOM, (preterite,) the state of gleaming, when light and darkness mingle; GLOMING, a present participle from GLOM, the *actual* presence, or beginning of morning or evening twilight; GLIMMER, from GLEAM, to give short quick flashes; GLIMPSE, from GLIOM-SA, to make *one* gleam, to give a flash; GLENT, a hasty small turn of light, from GLIGEN, to lighten; GLENT, and GLINT, from GLIGENOD, lightened. From GLIGD, the preterite of GLIG, to send out

light, is GLIT, a single spring of light; and GLITTER, to make many quick short springs of that kind. GLIGS signifies to begin to shine; GLIGSOD, GLIST, an incipient emission of light; GLISTEN, to begin to shine, to be in the act of assuming a clear appearance, as happens when tears come into the eyes. Such are the powers of our native speech.

Words ending in SP are often, by transposition, from PS. The old language has CLAPS for CLASP, GRAPS for GRASP, WAPS for WASP, GAPS for GASP. CLAP is to strike in one sense of the compound radical LAP, and in another to seize; hence CLAPS, and CLASP, to begin to seize, to lay hold on: GRAP is to grip, seize; GRASP, and GRAPS, to make a seizure by a smart act: GAPS is to make a quick strong gape, from GAP, to open: WAPS means either that which waps, viz. strikes, or, which is the most probable, that which waves back and forward in airy rings. The consignificative SA, hold, seize, take, gives all this order of words a very *active*, operative character, as to signification.

From SA, and the consignificatives AG, or AC, and DA, rise the two immense orders of verbs and nouns in ASG, ISG, OSG, USG; or ASC, ISC, OSC, USC; and in ASTA, ISTA, OSTA, USTA. The derivation of the first order is as follows; BAG, in one sense, a blow, BAGSA, the giving of a blow, making of a blow; BAGSC, or BAGSIG, blow-making, by contraction, BASG, or BASC,

a beating; BÀG, in another sense, to move, make run, or to run; BASG, viz. BAGSAG, or BAGSIG, having the property of running, that is, round: FREG, or FRAG, early, new, soon, got after being killed or made; FREGS, pertaining to FRAG or new; hence FRAGSC, fresh, having the quality of being new: LAG, lay on; LAGS, and LAGSC, to lash: MAG, and MAC, pound, mix by force; MAGSC, mash: RAG, rushing, precipitate; RAGSC, having that quality, rash: FLAG, to dart broad flames; FLAGSC, a flash: THRAG, squeeze, bruise; THRAGSC, to thresh, beat: SPLAG, to bring a broad quick blow; SPLAGSC, to splash: NAG, and GNAG, to bruise by a knock; GNASC, gnash: SWAG, to move powerfully; SWAGSC, to swash: SCOT-A, a man of the Scotish tribe; SCOTISC, belonging to that tribe: ANGEL-A, a man of the Angli, the tribe which dwelt in the angle; ANGLISC, belonging to that tribe: WAL-A, a traveller, foreigner; WALISC, belonging to foreigners, Italian or Welsh: GRAEC-A, a man of the Greek nation; GRAECISC, belonging to it, Greekish: DWEORF, a diminutive man; DWEORFISC, dwarfish: UPPA, raised, from GEHOP, elevate; UPPISC, having the quality of being raised, uppish: LAG, laid and low; LAGISC, having the quality or nature of being low, laighish. So blackish, sweetish, tartish, rakish, foolish, &c. from BLAC, defective in colour; SWEET, soft to the taste or senses; TART, stinging, pungent; RACA, a roaming,

roving man; FOL, a soft, simple creature. The other order in SDA, and STA, is formed in this manner; BAG, move, carry; BAGSA, to be *in the act* of moving, an actual load; BAGSODA, or BAGSTA, a thing actually borne: LAG, lay, lay off, put away, let go, loose, send off; LAGSA, to be in the act of doing so; LAGST, the deed or act of letting go; —but LAG, to lay on, has LAGST, a load, a burden, a last; LAG, to lay down foot; LAGST, LAST, a footstep, the print of a foot, and shape of a foot; LAG, to seize, by laying on hand; LAST, a lifting of any thing, as water, &c.: CWAG, to move, drive, cast a throw; GA-AG, and GA-AH, to blow, breathe; GA-AHST, GAST, breathing, breath, what is of the nature of air, a ghost;—but GAG, to go, to come, to travel, produces GASTA, a comer, traveller, a guest: BLAG, to drive, drive or force out, blow as wind; BLAGST, a blast: FAG, join together, work into a firm connected state, fix, bind; FAGST, the act, or abstract of fixing, making firm, fastening; hence fast, a secure place, and fast, a fixed or *kept* time; far different from the descendants of FAG, to chew; FAGD, and FAD, or FED, perform eating, *feed;* FEDST, an eating, a feast. Adjectives receive this termination, as LAG, slow, lying, lengthening out, waiting; LATA, for LAGTA, having those qualities, LATE; LATSTA, having the nature, or being made to have the nature and quality of late, latest, LAST: LIG, or LAG, to lay, bring down, decrease; LIGT,

and LIT, diminished, small; LITEL, having the quality of small; LITSA, actually possessing the same quality, pertaining to it, less; but LITS, actually diminished, also receives the consignificative RA, and forms LITSER or LETSER, lesser; and LEAST comes directly from LITS-EST. MAG, force, power, large, long, broad, takes ER, and forms MAGER, which, when considered as an adjective, means plentiful, numerous; but as the comparative of an adjective, or quality of a quality;—greater, wider, broader, more abundant. In the form of MAGSOD, magnified, by contraction, maist, most; it exemplifies this part of the general subject. So also MIGN, diminished from MIG, to press, grind, crumble, consume, diminish; had these appearances—MIN, diminished; MINER, having the nature of MIN, small; MINNISTA, made into the state of MIN or small: and FAECO, from FAC, to make into a heap; whence FAEC, a division, a parcel, a piece of any thing; and FAECO, or FAECS, belonging to a part, partial, which adjective received the forms of FAECOER, fewer; and FAECOIST, fewest.

CHAPTER VI.

Sketch of the Nomenclature of the External World and Man, as fixed by the Inventors of our Language.

THE copious account of the progress of speech, in the preceding chapters, may be confirmed by a view of those names, which our ancestors imposed on the principal objects of nature and thought. A sketch of this kind must be imperfect. It will, however, be sufficient to satisfy rational curiosity, to stimulate abler inquirers, and to show how the mind conducted itself in forming the medium of rational intercourse.

The opinion of the active powers of nature had its origin in analogy; * but it was universally received among the savage tribes, that were insensibly preparing the way for a better state of society and knowledge, by giving a necessary impulse to reason and thought. I have shown the idea, according to which articulate sounds were formed to express those general notions, which are the product of every human mind, acting on the various, com-

* Note 3 N.

plicated, and constant experience of the senses, which is obtained between infancy and maturity.

While words continued to be monosyllabic, the act, the agent, the effect, the instruments of action, if known, had one and the same name. Composition removed that imperfection of speech, by creating methods of limiting the sense of the radical, of expressing the relations of time, place, manner of acting, and of particular persons. The general and abstract idea, affixed to each monosyllable, imparted to every new compound its essence, modified according to the speaker's intention; and, therefore, in a state of being applied to designate any individual act, quality, or object within the range of precise communication.

It must be attentively remembered, that all terms run from a general to a particular sense. * The work of abstraction, the ascent from individual feelings to classes of these, were finished before terms were invented. Man was silent till he had formed some ideas to communicate; and association of his perceptions soon led him to think and reason in ordinary matters. Then the actions of life received names, which remote generations might transform, but could not abandon nor destroy.

Objects were named from any leading or prin-

* Note 3 O.

cipal quality. Permanent or inherent qualities were considered as prior or present acts. The radical itself, the preterite and present participles of the radical or derivative verb, are, therefore, the base of all nouns. All new objects were named from their qualities, which were classed according to their resemblance to other acts, or qualities, formerly examined and known.

FIRE, AIR, WATER, EARTH, are the most obvious agents in nature. Fire was called AG, move, *agitate*, penetrate, *dart*, shine. The same word signified to burn. Its derivatives were AGELA or AELA, to burn; EGLED or ELD, fire or kindling; ELDING, matter of fire, firewood; ASCA, burnt matter, ashes; AGEMBER or EMBER, a burning particle; CAGAL, coal, the same as elding; ACSELA, a burnt or burning thing, AISLE; BRAG or BRAC, to destroy by fire;* hence BRIGN, BRINN, burn. The radical is RAG, agitate, destroy; hence RAGST, roast; BRIGSTEL, to bristle; TRAEC and FRAEC, to fry. To kindle was TAG, to catch fire TAGEND, TAND, and TIND. From AG is CAG, to shine; also CAGAND, kind, to kindle or fire. In ancient times AGERA signified to fire, whence ARD, combustion. The flame was LIG, LOG, and FLOG; a spring or rush of light was RAGD, a ray; and a large stream of light, BAGM,

* Note 3 P.

a beam. As to the effects of fire on the senses, they were described as HWAGT, agitated, strongly moved, pressed, hot or WACEROM, from WACER, to agitate much; warm or CAGLED, fired, calid.

The air * was named from the same radical AG or WAG, to move. Hence AH and AHER, the mover, the blower; WAG and WIND for WAGEND, the moving object; WAG, to blow; WAGD and WADGER, the air, state of the air, weather; AHMA, a breath of air; AHERA or AURA, and GA-AHALA, a gale: hence also GA-OHST, a blast or *gust*. Clouds were called MAG, *collected*; or NUB, condensed; or CLOGD, what is gathered; or generally WEOLCEN, what is rolled, the welkin. The circumvolution of the clouds, or of any large body, was called SWEG and SWEGEL, or SWER; the upper regions of the air SCEOG, the covering; the sky, HEOFEN or HIFMEL, and HIMMEL, the elevated or LIFT, the lifted region. † The sun, a female deity in the northern latitudes, was called SWOL and SWINNO, she who shines, from SWAG, or SAG, to send out, eradiate. To shine was also DWAG, DAG, and RAG. All these words denote the striking or darting of light. The bright region of the upper atmosphere was AG, burn or shine, or AGTHER and AITHER, the fiery part of the air. The moon was either SELINNA, the female shiner,

* Note 3 Q. † Note 3 R

her name in Greece, or MANA, he who increases, waxes, grows. The stars were STAIRNONS, those which move, from STYR to stir, or those which are fixed, from STAIR, stiff. The coruscation of light was called FAG, literally to shine like waving light; and such light was termed FOGON and FON and FIGER, properly fire.

Water received some of its hundred names from WAG, to move, which is its obvious quality when it is pressed, or when it runs; AG, WAG, AH, A, EA, EAG, EAGSC, AGER, WAGER, AB, AP, WAP, WAC, HWAGM, HUM, WAGS, and WAS, are all the same expression, varied by the consignificatives. Hence WAG, to wet, supple; WAGD, wetting, and its attenuated form WET, to moisten. WET, as a noun, is a derivative of WETET, moistened. Running water was RAG, to burst or run; hence RAGEN, a run, a river; also STREGM, what is stretched; or GANG, a course or movement; STRAGEND, strand, a runner; FLOGS and FLOGT, a flow; BECC, a moving or bending stream; BROC, a burst of water, a brook; FAGD, a fall. Stagnant water was called LAGO, lake: and STAGEN, stanck, standing; and LIGN, a linn. Any lake or the sea was named MOR or MAREI, the great water; or SAEG, the moving water. WEG, movement, was the general name for waving, rolling water; GEOT, a dash of water, a jaw; and BILG or BOLG a swell or billow. Springs were called WIGL, what boils in little waves, a well, or spout;

BURN, BRUNN, or indeed by any appellation which generally signified moving, living, starting, running. A WHIRLPOOL was named HWEOL, a circling flood, a wheel; GYRG, what turns round; SWELG, a swallow, and the like. *

A small globular portion of water was DROP, from the preterite of DRIB, to squeeze; or BOB, from BAB, to blow; or GUTA, from GUT, to sprinkle, cast: † MAGD or MOGD, LAGM or LIGM, NAGD or NATT, are words which signify wetness, moisture, wet earth, or similar objects: LAM, mud; CLAET, clay; and LEAG, water; MAAD, or MAT, and its derivative MOIST; are original substantives and adjectives in most dialects. FOG likewise signifies wet: its compounds are FOGEL, foul; FIGT and FEUCHT, damp; FAGNA, FANA, fen, mire; and several others.

To make wet, to melt, are MAG; hence MAGELT to melt; to squeeze down, to press, THWAG; to move, consume, SWAG; to which may be added BAG, to press, beat, agitate, work; hence BAGTH, to supple, wash, bathe; RAG, to run or melt like grease; FAG, to become soft, wet, putrid; SWAL, to waste as a candle; and THAG, to thaw, wash, soften; WACS, to supple in water, wash; and LAEG, soften with water.

Rain was called RAGIN, from RAG, to rush; snow

* Note 3 S. † Note 3 T.

SNAG, from SNAG, to drive on; sleet SLAGT, from SLAG, to beat; hail HAGEL, from HAG, make into round balls; or GRANDIN, from being like grain; * a shower SCUR, a running or moving storm. This word is from SCIR, to move, which has in the preterite GESCURA. STIRM, a storm, is from STIR, a contraction of STIGER, to move, to STEER, or STIR. A rainbow is REGEN-BOGA. Mist is from MIGST, gathering; dew † from DEAG, to dip, make wet; dank, from DEAGINCG, having the actual property of DEAG, moisture; and damp is from DEAGAMPA, or DEAGENIBA, by contraction DAMPA. Frost arises from FRIG, to make rigid, that is stiff; and ice, from EAGS, cold; or EACS, union; because the waters are joined. The ancient name of cold was AG, action, painful action. The derivatives were AGEL and ALG, the state of cold, being cold; GE-EGELO, GELU, cold; and CE-EGELED, made cold, or cold. The extremes of heat and cold resemble one another in the effect which they have on the senses.

The ancient names of the earth were AG, AC, EAC, APA, OP, and several others, which all originate from AG, to move. ‡ Production of every kind was denoted by terms signifying to move, act, work, operate, make. Increasing of every kind was denoted by words whose proper meaning was to

* Note 3 U. † Note 3 X. ‡ Note 3 Y.

move, stretch, act, proceed. Maturity and Age were expressed by the preterite participles of these words. Active destruction was easily marked by such emphatic terms as belonged to its numerous causes. Some of these were to break, dash, drive, strike, shake, stab, tread, crush. But to fall, to run, to melt, to sink, to wither, to harden, to crumble, become dry, or soft and putrid; expressed ideas, which are perfectly familiar in such a world as ours to its decaying inhabitants.

The earth was commonly termed AGER and AKER, the grower; and GROWEND, the ground. The derivative of ACER is ACERTHA, and AIRTHA, earth. Crumbled earth was MULDA, from the preterite of MUL, to bruise; pulverised earth DWOGST, dust, from DWAG, to drive; wet earth was LAG or CLAG, CLAY; and LAGM, loam. The plain soil was named LAG or LAGER, what lies; LIG and LEAG, a lee, or level field; and LAGANDA, the lying ground, the land. From TAG, to draw out, to produce; the earth was called TAGER or TEGER, the producer, a word altogether synonymous with AGER; also TEGLOR or TELLUR, which is the same. A hollow below or between hills was DIGL, and DAGL, and DIGN; a dale, dell, and den; from DIG, to drive, penetrate by force, delve; also HOLH, a hollow, from HWAG, to dig. The ground was often called PADANA, trodden, from PAG, to beat with the foot, tread. Hills were named HEH and HOH,

from HAH, to lift; and MAGUND, a heap, a large heaping, from MAG, to gather by pressure and force. Hence MUND was a heap of any thing, a mound, a mountain, a defence, protection. Particular names of these were BRIGA, BEORGA, what is pointed, prominent, from BRIG, to reach out; SWEOR, the neck or turn of a hill, from SWIGER and SWIR, to roll, turn; CNAG, a round hill, from NAG, to drive round by force; of which the derivatives are CNOGEL, a knoll; and CNOPA, a knob. From TOG, to lift, are found TOGM, a heap, and TOGMUL, tumulus, a little heap, and TOGMOC, a Celtic word, in the Lowlands of Scotland called a tammock. LAW and HLEAW arise from the preterite of LIG, to take up, lift.

Among the earliest names of mountains are ALB, from HELB or HELP, an obsolete derivative of HWAG, or AG, to lift or raise; and BIGEN, or BEINN, from BIG, to dart, stab, point. The sharp ridgy appearance of many mountains procured them the names of DRUM, the back, from DRAG, to stand out, to run along; and CROBAT, from CRAB, a derivative of RAG, to stand out in a sharp form. A hill, with a circular plain on the top, was called DUN and DINAS, from TYN, to inclose.

Rocks and stones were termed RAG or ROC, a split; CRAG, a split; LAG, and LAP, a cleft; CLIP, and CLIFF, cloven; STAGENA, fixed, from STAG, to be stiff. A ravine was called HOLH, hough; or

CLOG, from CLIG, to cleave, a cleugh. A flat stone was LEAC, from LAG, to broaden, make plain. A sharp naked spot or rock, was SCAR, from SCYR, to cut. A pass among hills, if strait, was called GLAC, from GLAC, to catch; but GLIGING, or GLINN, was the low lying ground between mountains. An uncultivated plain was FELD, or field, from FAG, to make fall. Any natural grass was HAGATH, heath, from HAG, to rise; and any strong plant, of a single stem, was RECD, from RAC, to reach, spring. The ground was often called BEGEND, the declivity or bent, from its appearance; and any long bending grass had the same name.* The term MOR signified a hill, from MAG, gather; a lake, from MAR, a broad or great water; and a large wet tract of ground. An island was EA-LAND, and often EA, water-land. Any ground, over which or around which water flowed, was WHOLM, and HOLM. A sharp stripe running into the sea was RAEC, RAECEN, and RINN, from RAEC, a long snout, a point; or NAS, a nose; or MUKS, a pointed mouth.

All plants, trees, grass, and every vegetable thing, obtained the general appellations of AG, or HAGAD, GRAS, WACS, FAG, WORT, CRUT, TRAG, or RAG, from AG, to increase, grow, bear fruit; HAG, to rise, spring; GRAC, or GRAG, and RAG, to rise;

* Note 3 Z.

TRAG, to grow; FAG, to proceed by moving. Hence AGBA, and APA, fruit; AKR, and WOCER, increase of corn, trees, cattle, and of every thing vegetable or animal. Hence also WACSA, to breed, grow, generate, increase.

The body of a tree was called BAGM, BEAM, and STUBN, the stock; a forest was WACD, a wood; a bush was BOGSC, a shrub; SCRUB, or SCROBBA, a short tree; SCROGGA, the same, from SCRAG, to cut, whence SCRED, for SCREGED, shred, and SCROGUNTED, scrunted. Other names were WALD, from WAGELD; HOLT, a knot of trees; and HURST, or HIRST. A branch was called BOGA, a bough, from BAG, to bend; and BRAEC, and BRANC, from RAC, to reach out, or to separate from, as the arms do from the trunk. A branch of a branch was SPRAEG, a spray; a little division TWIG, or TWIGEN, by contraction TAN. To sprout was termed BAG, and BLAG, and CWIG, or CIG, active verbs in ordinary use in the senses of to drive out, to strike out, to move. From BAG came BOGD, a bud; a round germ, which the French call bouton; from BLAG the old term BLAGD, BLAED, produce of any plant; and the modern words blade, blossom, bloom, the very names of which may remind the cold philosopher, that he has not yet reasoned himself entirely into stone.

O flowers!
That never will in other climate grow,

My early visitation, and my last
At even; which I bred up with tender hand
From the first opening bud, and gave you names;
Who now shall rear ye to the sun, or rank
Your tribes, and water from the ambrosial fount?
Thee, lastly, nuptial bower, by me adorn'd
With what to sight, or smell, was sweet! from thee
How shall I part!

Paradise Lost, B. XI. p. 279.

The word, which in ancient times had the greatest circulation in phrases expressive of growth and life, was CWIG. This is a derivative of WIG, to move, have motion, life, animal or vegetable principle. The radical VIG, and VEG, and its compound, VIC, were in use among the Romans, who pronounced the derivative CWIG in a hard manner, which has elsewhere undergone great variation. CWIG was articulated GIG, in Greece and Rome. The derivative GIGNO, GENUI, GENITUM, is universally known. Applied to plants, CWIG signified to bud; to beasts, to breed. A cow was called CWO, a breeder, her young CWEALF; the young of the goat, as likewise a child, was termed by the Teutonic nations CID; CILD, a contraction of CIGELD, is the ancient form of child; CWINO, a breeder, is a woman. Applied to birds, CIG meant to hatch, to bring out; hence CICEN, a chicken; and CIP, to chip, or form an embryo in an egg. In plants, the straw, the grass of

the field, and several species of herbs, received their names from this general word.

The being, who, in a savage state, gave those appellations to the world around him, called himself AG, SAG, SAMA, and SELF, every one of which expressed property. This idea, which he had formed of himself, has left its traces in every dialect from Tartary to the Atlantic. The Hindû, the Icelander, the inhabitants of the Polar, as well as of the Temperate zones, continue to think and speak in the same manner as with their progenitors on this subject. The names by which our rude ancestors distinguished their own species from others were various; some expressive of strength and power, others of birth and generation. In the infancy of language, there were no terms which possessed an indecent or immoral sense. At the fountain of speech, as of life, all was pure, on account of the naturally general signification of the first words. In allusion to his strength, man was called WIGA, a warrior; or WACA, and WACER, and WAIR, a male: also MAGA, and FAGDS, names of the same import, from WAC, to produce, and FAG, to get, procure, or breed. Woman was called CUINO, and FEGDMINA, and WICBA, or WEIBA, and MAGDA, from CWIG, FAG, WAC, and MAG, words in ordinary use to denote the production of vegetables and animals. The same terms expressed the growth of the tree, the budding of the rose, the blooming of

the spring, and the generation of every species of animals. The general term applied equally to the parent and to the child; for example, MAG, to produce; MAGA, a father; GEMAGA, MAGD, and MATH, what is produced, a son, or daughter. Another participle of this word, viz. MAGENA, produced, is at this day pronounced man, which originally signified either a male or a female. WEIB, or WIFMAN, is now woman; and MOGDOR and FAGDOR, mother and father. Another name was AGDA or ATTA, a parent, which in some dialects is ATHAIR, in others AUCTOR; which last shows its origin. The verb TAG also signified to bring forth, to produce: its derivatives were TOGD, generation, and TADA, a progenitor. To produce offspring, as a mother, was entitled CWIG, and EAC, or WAC; to bear fruits, grain, young, was BAR, to bring, carry, fetch. Hence BAREN, what is brought or born, a child; and BARENDI, a bearer, a producer, a *parent.* The words CEN and CNAG, ENITI and NASCOR in Latin, were also common. An infant was called BARN; a little boy, CNAPA; a lad, or even a boy, CNIHT,—words which have not had equal fortunes, for bairn is obsolete in English, CNAPA is a knave, and CNIHT is a title of honour. CNAPA is the diminutive of CNIHT.

A family and all related to it were called CYNN, from CWIGEN, in Latin GENS, in Greek GENOS, race, kin. A person friendly to another was call-

ed CYNOD, kind, that is, like one of his own family, his natural friends. * The country or place of birth was named AECDEL and AETHEL or CWITH, and FADER-LAND. Relations were called CNEOMAGAS, † and GESIBBAS. A man often called himself SWAG, and AGN, and SWIGELBA, self. It was common to say myself, his-self, herself, itself, that is the property, the possession of me, him, her, it. A son was called SWAGENA, one's own, belonging to self; and a sister was termed SWAGSTORA, and SWISTOR; a father and mother-in-law were SWAGER and SWAGERINA. From ATTA, a father, came ATHUM, an uncle, an EEM; and ABA, a producer or parent, was either a father or grandfather. The young were called EACINGAS, growing persons; the old EACELED, grown persons: a generation was named EACELD and ALD: an age signified the same from AG, to increase. The leaders of a tribe who were the old men, were called ALDOR and ALDOR-MENN. There were no monarchs in the independent solitudes of Asia and Europe. Every man was a warrior, and had his share of the battle and the council. The whole tribe was CYNN, or THIOD, or FOLC; the person chosen at times to command it CYNINGA and THIUDANS; ‡ the man of the tribe, or nation. A leader was termed TOGA, and REIKS, director; a chief man, TIR; a noble person,

* Note 4 A. † Note 4 B. ‡ Note 4 C.

(for there were some of that kind, whose honour had been created by the merits of their ancestors,) AECTHELA and ETHELA, a man of birth, from EAC, to breed. The descendants of such men were AETHELINGAS.

Slaves were commonly called SCALCAS, * from SKAL, to shear, cut, because their hair was not permitted to be worn in the manner of their masters. A house was called HIG, HIW, and HIGS, by contraction HUS, from HIG, to raise; also HOF, from HEF to erect: the diminutive is HOFEL, a hovel. The entrance was called DWOR from DWAG, to divide, a division, a cleft; or GAGDA, and GATA, a gate, or passage. † The enclosure, which always encircled a habitation, was GARD or CURT, from GEWERED, kept, and CYRED, turned. The principal beam was BAGM or ROF-TRIW, from ROF, a derivative of RAC, to extend, rear, raise; or RAZN, from RAG, the line of whose derivatives is RAC, to extend; RACER, by contraction REAR, lift, elevate; RAF, to lift up, raise the hand, the voice, and the like. The materials, which were all of wood, were called TIMR from TOG, to lift, take up, raise. To build was TIMRIGAN or TIMBRYIAN. For many ages habitations were not fixed beyond the period of an encampment, which was regulated by the conveniences of the spot

* Note 4 D. † Note 4 E.

and other interests of the community. The station was callen STAD, STEAD, and STATH; the plain where it was made, HAM or FELD, from HIGM, a raising of houses. Any single or congregate dwelling was HAM or WIC, and WICS, from WIC, to move, act, live in. The more common names of residence were LIG to lie; WIC, to move about; DWAGLA and DWAL, to wander; WICNA, to won, derived from WIC or WIG; also BIG, to move, bend, turn, stir; and SIG, to move; not omitting BIGDA, to bide, a derivative of BIG.

In ancient Greece the same vagrant life was practised, until at length houses became fixed, and small villages were formed on the model of the old encampments. Hence, WICS became OICOS, and HAM come. Encampments were frequently made on tops of hills, which were called BERG: hence a hill, a town, a fortification, and security, have the same name in all the Teutonic dialects. In Greece these were termed PURGOS from BAIRGS, and PERGAMOS, and BERGAMOS.

An army, which was generally composed of the families of the tribe in their natural divisions; or of some brave leaders, surrounded by their companions, was called HERE and HARYIS, from HER, to *gather*; a soldier was WIGGA or HERE-MANN; a companion, GESINTHA, or GISELA; a company, GESINDEL; all from SCIND, to go, or travel. The battle had many names, all derived from such words

as WIG, to contend; SIG, to turn, defeat; BAG, to beat; SLAG, to strike; MAG, to toil, labour; NAG, to knock; RAG, to stab, and the like.

The shield was SCYG, and SCYGD, and SCYGELD, or SCYLD, the cover, from SCAG, to cast over, protect; or RAND, the circle, from RINOD, run, that is, round. The pole-ax was ASCA, the cutter, from AC and AG, to cut through; or SAGARI, the cutter, from SAG, to cut; a little sword or knife was SEACS or SCEAGEN, skein; the sword was ECGA, the sharp-edged, or SWEGERED, what is swayed in use.

The place where tribes convened was called MOT and GEMOT, from MET to join, unite; or GARUNI and GAFAURDS, from GARINN and GAFAR, run or go together. The great assemblies took place, at fixed periods, on or around a large heap of wood or earth, which had been raised for the purpose. On the top of it was a round eminence, on which the altar or object of worship stood: on a platform below that eminence the nobles and elders met: the populace or army, for no slaves, or persons not free, could be present, stood on a larger and lower platform, or at the foot of the mound. Victims, which were sacrificed on the declivity of the mound, appeased with their blood the God of War, whose image or symbol was placed on the top. Priests, called GALDORAS, and WIGLERAS, and WIGANS, from GAL, to sing, and WIG, to wave, or dedicate to the gods, offered these sacrifices.

The human mind which perceives motion, force, and active might in its own exertions; which soon associates with these the changes of the external world, and on the great principle of resemblance, becomes acquainted not with individuals only, but with classes of objects; could not be long unconscious of itself, nor without a name for its own leading qualities. Life to an ordinary observer seems to consist of motion, which is supported by the breath and by food, and is often believed to be the same with the air which maintains it. * From AG, to move, blow, were formed AGMA and AHMA, breathing, the breath; AGENIMA, by contraction ANIMA, the breath, spirit. When the living power was viewed as an agent, the word was made masculine. The passions, that is to say, all the active principles of the mind, which, while they operate, disorder the body, received names according to the sensations which they produced. Violent indignation or fierce courage was termed MOD and MAD from MOGED, move; or RAGE from RAG, to rush; or THWOGM from THWAG, to drive, rush; or WOGD, WOD, from WAG, to move, agitate. Hate was named from HWAGT heat, and all sharp painful passions AG and ANGER from AG, to pain, agitate, or burn, and its derivative ANG, to fret; or AGONDA, ONDA, zeal, warmth, or irritation,

* Note 4 F.

from the same AG, in the senses already explained.

The dispirited passions were chiefly named from words signifying heaviness, trouble, vexation, labour, toil; so SWERIG, heavy, sorrowful, from SWER, heavy, painful; DROB and DROF, troubled, from DREIB, to drive; ANG-MOD, anxious, from ANG, vexed, and MOD, the mind; BROC, breaking, affliction, from BRAC, break. Most words, which signified to drive, beat, annoy, served likewise to express fear.

On the contrary, the joyful states of the mind are all named from verbs denoting quickness, elevation, and the like: GAG, to move quickly, play; in the preterite GOG, merriness, joy, joke: GLIG, to act quickly, and bend nimbly; hence GLAGD, glad; GLIG, glee, play, mirth: FAGEN, fain, from FAG, to shake, to vibrate; whence FYKE and FIDGE, and the adjective FICKLE: MAG to be strong, hearty, vigorous; hence MAG, and MAGERIG, merry, and MAGERITH, mirth. To these may be joined BLIGTHA, pliant, blithe, from BLIG, to bend; FOGN, fun, from FAG, above stated; GAGMANA, game, from GAG, as above; OPA, hope, from HEF, to exalt, raise.

Any word signifying originally to take, seize, catch, apprehend, seems to have been applied to express perception by all the senses, and the knowledge, opinion, idea, or notion, which the mind

forms from it. I take, I hold, I gather, I behold, that is, lay hold on, I discern, I distinguish, I separate or divide, I feel, are sentences which illustrate the origin of intellectual phraseology. I feel is from FAH or FAG to seize, of which a derivative is FIGEND, find; I take and touch, are from TAG or its diminutive TEK, to pluck, pull, grasp; I see, is from SAEG, to seize, take; I hear, is from HER, to lift, as from HLIG, or HLIF, to lift, come list and listen; I taste, is from TAGST, a derivative of TAC or TAG, to take: in old French it is TASTER, to hold: I smell, is from SMAG, to penetrate: for the taste and odour of bodies were called by the Teutonic nations' SMAECC, SMAECEL, words of kindred race with SMOC, the penetrating vapour of burning, boiling, drying substances. The nature of these appellations abundantly shows how the operations of the senses, and of the mind itself were denominated. The most common names for the understanding, in Germany, Greece, Italy, and India, were derived from MAG, to seize, the very radical which had produced MAG in Celtic, MANUS in Latin, MARE in Greek, and MUND in Teutonic; all signifying the hand. MAG, applied to the mind, signified to apprehend, to perceive; hence MOGD, the perceiving power, the holding faculty: its derivative MUN, take, produced MUNOD, taken, thought, reputed; and GEMUND, or GEMYNDE, the mind, and memory; for to take and

hold, perceive and retain, are allied ideas. Another name sprung from WIG, to get, gain, win; the preterite participle of which, WIGD, gave rise to a new verb in some dialects, signifying to see with the eye; in others, to see or catch with the mind. WIT, the noun produced from WIG, get or gain, signifies in many languages, to know, catch, or get information, either by the senses or the internal faculties. Other names, such as AND-GIT, AND-NIM, UNDER-STAND, FOR-STAND, some of which are from GET and NIM, to obtain and seize, illustrate this part of the subject. A compound of SAEG, to seize, is common in Latin, under the form of SENTIO. SEFN and SINN are Teutonic words in ordinary use, to express the idea of mind, perception, sense, thinking. The verb THINC, from TAG or THIG, to seize, take, is found to be synonymous with SEEM, a compound or derivative of SEE. SAIWALA, the soul, literally "the power of seeing and perceiving," is from SAIHW, the ordinary form of SAEG to see.

Names for the judgment, the distinguishing faculty, arose from DEM, to take, divide; AH, to take; hence AHT, estimation. The Latin AUTUMO and ESTIMO come from AHTUM, thinking, and ASHTUM, which is the same. AG or AH, take; from the primitive AG, move; in the old Teutonic, denoted thinking: ACS signified to get, take knowledge, ask: SCAGD or SCAD meaned dis-

tinction, dividing; and SCEOL the act or ability of making distinction. SCYR had a like sense, and SCEAW both signified to make another discern, or to discern by ourselves. The word KEN also expressed to discern with the eye or mind: its derivatives are CNAW, know; and CUNNIAN, to feel, distinguish by trial of the senses. *

The names of the memory are chiefly from MAG, MAN, and MAR, hold. The imagination was called BILD, the image or form, or MATA, the maker, framer, finder; and in Celtic, MAC MEMNA, the son of the memory.

The inclination or propensity towards any act or object was NAEGING, or WIGELA, from NAG, to bow; LIG, to lie, to lean; WIG, to bend. Expectation was HOPA, from HEF, heave; or BIDUNG, waiting. Despair was WAN-HOP, want of hope, or TWIGUNG, doubting, from TWIG, to divide. Belief was GALEAF and GALAUBA, from LAUB and LEAG, to let on, lean on, trust. Truth was TRIGWOTH, a noun, from TRIGGW, true, and that from TRIG, to press with the hand, foot, or any organ of sense, to *try*. WAAR is another ancient name of truth, from WAGER, known, certified, analogous to GCWISE, in German, certain; from WIT, know. To incline to think any thing true is WEN, from WIGN; its derivatives is WENSC, a wish. To stretch

* Note 4 G.

the mind in thought is REC, from RAG; whence RECED, studied, explored, RED or RAD. The same word, not however in the same sense, signifies to stretch out, extend; and so open and explain a matter; also to stretch the voice, relate, recount, number; hence RECMA and RIMA, numeration. The Latin REOR, I think, produced RATIO, (RADIGUNG,) thinking.

To be false, to lie, was termed LIG and LEOG, to lie, keep down, conceal, lurk; or let on, pretend: likewise FAC, BRAEGD, GEDIHT, from FAC, to seem, appear; BRAEG, to stretch out, *pretend;* and DIHT, a making, a made story. To mislead was DWAL, from DWAG, drive off the path; SWIC, from SWEG, to sway. To wander was WAG, WOR, WAND, IR, from AGR; MAR, from MAG, to force. LAEC means to flatter; TOG and TAG, to draw, entice. WAG, to laugh at, make sport of, deceive; LOCC, to draw, seduce; WIGL, to move, bring by small motion, wile. The original powers of these terms are explained by the common phrases, to draw, lead, work upon, attract, in the sense of entice, seduce, drive aside, shake, mislead, misguide, bias, turn, bend, trip, jostle, in the sense of put from the right or straight course of walking, travelling, acting, either bodily or mentally; for our ancestors were guided by common feeling and perception, when they thought and spoke. All matter or matters naturally existing, or placed in

an extended position, they called REGED, STRECED, TAGED, or TOGEN, which afterwards became RIHT, or right, straight, and TEANN, stiff, drawn in Celtic. When the idea of force was retained, the meaning was tight, stretched, drawn or *thin*. When the mere quality of extension was denoted, these words became applicable to every thing in a line, or things lineally arranged; to roads, objects extended perpendicularly, or running along horizontally. Hence the words RAW, a row; RANK, ANANGER, and the like. The contrary quality of bent, crooked, winding, &c. had many names, for every verb of motion was naturally fitted to express it. Hence AG, to move; WAG, to move; BAG, to bow; CWAG, to agitate or force; DWAG, to drive; THWAG, to strike or press; RAG, WRAG, and THRAG, to twist; as likewise, TWAG, to twig or twirl; produced AG and ANG, crooked; GEWOG, bent: derivatives, of which were WOGM or WOMM, the state of being not straight, distorted; and WOH and WOHG, a winding, bending, turning, error, depravity: also GEBOG, bowed, bent, twisted, inclined, which, when applied to the mind, became expressive of error and vice. CWAGM and CAM, bent, crooked, &c. is found in many dialects: DWAGEL, from DWAG, signifies, in Teutonic, wandering, which is turning back and forward, generally on account of ignorance. THWAG produced THWAGER, or THWAIR, cross, not straight,

across, thwart, perverse. CRAG, which is the derivative of RAG, gave rise to CROOK, and CROOKED. The derivatives RUG, RUNKLE, CRUNKLE, CRIMP, are but a few of the very numerous forms of RAG in this sense, to be found in all the dialects. From WRAG came WRIG, to wriggle, to make wry: and WRING, to twist, or distort; of which the preterite is WRONG, distorted, driven out of the straight or natural state. From THRAG arose THRAGEN, thrawn, twisted, forced out of the right nature. The Celts, Indians, and Romans, for THRAG pronounced THAR and THARC, by a transposition of the letters, very common among them in combinations of this kind. Hence TORQUEO, TORSI, TORTUM, to throw, twist; TORQUES, a chain, &c. * Even LAG, to lay, in the sense of fold, † ply, bend; afforded LOGBA, a bend, a loop, a turn; LOXOS, LIQUUS, PLAGIOS, and LUGOS, common Greek and Latin words for bent, transverse, &c. not omitting the whole families of PLICO and FLECTO, which have so greatly enriched the European tongues.

This analysis removes all obscurity from the terms which express right and wrong. The right way of acting, in a moral sense, is as much a reality in the mind of an ordinary man, as the straight or the right road. With him, the right road is determined by his judgment, the straight road by his sense. He may doubt about the right road

* Note 4 H. † Note 4 I.

among a number, till he have examined them. He doubts as little that there is a RIGHT road, though he have not examined them, as he doubts the truth of his senses, as to their being straight or crooked. Moral distinctions vary in degree, but not in kind. When the judgment has a full opportunity of deciding, its sentence is right or wrong, true or not true, as long as the facts before it are entirely the same. The mind does not create distinctions of this kind, but discovers them in the nature of things. It may suppose extension without breadth and thickness, but the idea of lineal extension it receives from nature. It may suppose that the murder of an infirm and helpless person is not wrong, or even right in a moral sense, but the ideas of right and wrong, to which it refers all particular actions, are original like those of extension and solidity. *

In the above manner, names were invented to express the notions which have been now described. Rough, smooth; even or plain; hard or soft; light or heavy; like and unlike, are properties of matter which, on the principle of natural association, have also given names to several mental qualities. Indeed, the connection established in this way between ourselves and the external world, or rather between our perceptions of the world, and our in-

* Note 4 K.

tellectual and moral knowledge, though it joins ideas essentially different, and consequently gives rise to considerable ambiguity; yet, on the whole, it appears to be altogether necessary, in the present limited state of the human mind. It unites the divided acts, objects, and qualities of matter with our sensations of pleasure and pain, with our abstract opinions and judgments; in short, with every thing which is spiritual in our constitution. By the classification thus incessantly promoted, a finite mind becomes capable of knowledge, concerning an incalculable number of objects and ideas, which it could never receive by individual experience. The infinite mind knows all individuals, in all states and times; the limited mind knows only arrangements.

The idea of smooth, plain, even in objects, was in ancient speech expressed by LAGED, and LOGN, and LAGEN, laid; preterites of LAG to lay; or BAGED, beat; PAGED, paved; or MAGED, bruised, pressed; NAGED, inclined, put down; RECED and STREKED, reached, extended, unfolded; also SLAGD, SLAEC, and GLIGD, &c. from SLAG, strike; SLACK, strike lightly, polish; SMAGD or SMAGTH, from SMAG, to smile; from which come sleek, glid, or glide, smoothly. * From REC, reach, extend, comes RAECD, redd, clear, ready; and BRECED and GRECED,

* Note 4 L,

extended. These words are in modern English, broad and great. From MAG, in the sense of force, condense, collect; came MAG, much, large, broad in space; many, large in number, or size.* From LAG, lay forth, lay out, came LAGINGA or LANGA, lying, stretching out, long; and from WAG, increase, WAGD or WIGD, increased, wide.

From RAG, to stab, sting, pierce, break, came GEROH and RUH, rough, prickly, rugged. The ancient verb AG, to penetrate, afforded AG, sharp; AGIL, prickly; AGA and ECGA, a point, a pointed or edged weapon. STIG, to sting, stab, pierce, produced several appellations of this kind; such as stickle, stickly, &c. Solidity was formed from SWEGLA, moving, vehement, strong: a compound of SWEG produced SWIND and SUND, the common word for entire, whole, firm. Any word signifying force, strength, stiffness, might express that idea. STAG, to dash; STIG, to set down with force, to stamp and step, has among its numerous derivatives STAGD, a station, *set* or standing-place, a fixed spot; and STIGD, a stithy; STIGBA, stiff; STAIR, fixed, stiff, barren; STOR, in Scotish STUIR, strong, stiff, large. Strong, stiff, and solid, are nearly synonymous in the old language. Hard and harsh are from HWEOR, to move, strike, turn; a derivative of HWIG, and nearly allied to HURT. Their forms

* Note 4 M.

were HWEOREDA and HARDSK, or HARDISC. As for *strong* itself, it comes from STRAC, to stretch; its earliest form was STRACING and STRANG, from which the abstract STRANGITH, strength. As force and motion are constituent ideas in the radicals, there is not a primitive verb in the language which, in one or other form, has not been applied to denote them.

It is a fact equally general and remarkable, that the most delicate and gentle perceptions take their names from the verbs which signify violent agitation and power. The original words for these are, SWOFD, soft, from SWAB, sweep, drive along; MOLLIS, from MOGD, ground, bruised; or its derivative MAL, in the preterite MOL, ground; HWAST, delicate, from HWAG, move sharply; NESC, nice, soft, from NAEG, to gnash, knock; LENIS, from LEGN, *laid* down; LIND, smooth, from LIGENED, sleeked; sweet from SWEGT, laid, allayed; tender from TEGNER, a derivative of TAGD and TOGD, wrought, pulled, crumbled. The adjective TYDDER, brittle, fragile, is common in Anglo-Saxon.

All names of motion, strong, frequent, heavy, slow, soft, &c. are indigenous.

The qualities even, plain, equal, and like, are allied. Continuity of surface was expressed by EAC, joined, added, continued, from AG. Hence EAC, EABEN or IBN, and LAGEN, laid, mean joined, or laid in surface: RECED, straight, extended,

is expressive of the same state. To agree is from AGREER, the principal word in which is GRE, liking, from GRAD or GRATIA. EAC, LIG, and REC, not only mean the even, sleek, redd state of surface, and the agreement of two smooth objects, but also agreement, conjunction, and union of minds, or affections. The first, EAC, produced AM for ACM, agree, love; the second, our words, like, LUVE or love, LUFST and LIFST, or lust and list. The third is found in many of the dialects in the sense of love, of which GRAIDH in Celtic, GRATIA in Latin, CHARIS or CHARITS, for GRATS, in Greek, are familiar examples. Equal, even, level, plain, are words closely related in their application, whether it be to external or mental qualities. The well known term FAGER, fair, from FAG, to join; illustrates the idea according to which they are used. It means polished, well-made, when it refers to an individual; concordant, agreeing, paired, when it is an epithet of two objects. It is almost synonymous with MACA, from MAG, to gather, conjoin, collect; to which the English language owes mate, match, and marrow.

These are the origin of the ordinary names of the primary qualities of matter. In the progress of speech, a difficulty occurred in finding terms to designate the parts and the whole of an object. The words HAL, whole, and SUND, sound, are derivatives of HWAL, turn; and SWUND, from SWAG, to

roll. As EAC signified continuity, what is joined or united; so HWAL and SWUND, meant what is rolled, turned together.* When applied to time, EAC signified continual, eternal; SIN had the same sense. Continuation of matter, of space, of time, was the ruling idea in them all. Viewed in this light, they expressed unity, perpetuity, integrity; one; continual; sound, whole. Parts of matter, or of objects, came to be denoted by such words as BIT, BRAC, STUC, RAGEN, &c. signifying fragments and divisions. But the half was HWEALF and HWEALB, a turn, a side; LAGTH or LEATH, the breadth or side in Celtic; and SAM and SAMOD, or EMN, even. In Latin, the former of these words is SEMI, in Greek HEMI.

Proximity of objects was marked by words signifying pressed, joined, straitened; as ANG, strait, from AG, drive; and NAH, close; NAHER, near; both from NAG, press, force.

Space was called ROCM, reaching, or HWEARF, turning; LAGD and LAGR, lair; STATH, standing, state. Place itself is from PLATS, and this from PLAG, to lay, broaden; PLAT and FLAT being synonymous. Time was termed TIG, TIGD, TIGMA, from TIG, to go or pass; HWEILA from HWEOL, to run, turn; THRAEC from THRAG, to run; FAEC

* Note 4 N.

from FAC, to go; SINTH and SITH, from SIND, to move: the words course, race, turn, explain these fully. EAC, EHE, ECER, and ERE, whence early, signified the beginning of time or place, from EAC, to produce: RAG, to raise, spring, had the same sense: FRUM, beginning, is a derivative of RAG. FORA, gone, from FAR, to go, produced FORMA, former; and FOREST, first. LAG, laid, weary, heavy, and its compound SLAG, are the radicals of LAGTA, late, and LAGTISTA, last, latest; and SLAGO, slow. Time recently past or passing, was called NU from GENUG, close, dense, pressing; and objects recently produced were, NIGO or NIW, new. Time past joined to the present, that is continued time, was EAC, or GE-EAC, and GE-EACD, by contraction GYT, yet. The Visigothic has YU for GEO, at present, now; and NAUH for NU AUH, now also. All continuity and coincidence in time and in place, or of the objects in the same time and place, are expressed by EAC, AUK, AKEI, and ANDI, in English EKE, besides. AND is the present participle of EAC or AUK, join: it is a contraction of AUKANDI or EACEND, adding, continuing. Time approaching speedily, was marked by SUNS and SO A and SWITH, quick, hasty, vehement, continued, from SWIG to move, SWIN to move on; and by REC, RECEN, instantly, from REC, to rush, run. Other adjectives, pertaining to this subject, will be mentioned afterwards in a particular manner, because

the terms, which express the parts of time and place are an important class of words, displaying great ingenuity in their application, and of universal use in practice.

That quality of matter, which constitutes one of its principal properties, is its weight; * the names of which are HEFIG, related to heaving, heavy; from HEF, lift, heave, and the consignificative AG; SWER from SWEGER, and that from SWAG, to force, bear, move; WEGTIG, weighty, from WEGD, or WEGT, motion; for the verb WAG signified to move, carry, *lift*, and in that sense we have WAEG, a weight, or that which lifts an object by equipoise. The Greek name for heavy was BARUS or BARU, what is borne, carried; the Latin GRAVIS is from GRAV, a derivative of RAG, to run, reach, extend; GRAVIS and GRANDIS are related to BRITHES, heavy. Weight and large size are closely associated, on which account MOGLES or MOLES, from MAG, to gather; and HAUP, HEAP, from HAG, to lift up, raise; are common in the dialects. Great motion, force, weight, and magnitude, are all kindred ideas by the radical constitution of language. Little weight, or lightness, is in almost all the dialects derived from LAG to lift, whence LIGED and LIHT, light; and LEVIS, ELAFROS, in Latin and Greek: LAGHA is the same in Sanscrit.

* Note 4 O.

Form and colour of all kinds were named indirectly. There was no original provision made for expressing either themselves or their varieties. The hue, the shape, the make, the form, are from HAEG, to strike, cut, hew; SCAB, to strike, cut, a derivative of SCAG, to shake by cutting or working on. SCEAF, in Teutonic, means to make, form, create, shape. Therefore SKEAPEND and SCEOPPEND signify the Creator: GESCEAFT is a made or created thing, a creature, which is analogous to WIHT, a creature, a thing, from WAC, to produce. The organs of production are GESCAPA. GEMACE, the make, is from MAC, work on, mould, form. Our word FORM is from FREM, to make; shape, do. TEOG, to agitate, pull, excite; and CIN, to generate; have TOG, the making; and KIND, the kind. HIW was soon transferred to colour, which was anciently denoted by AG, SCEAW, and SPEC, the light, show, and species or appearance. Colours were divided into light and heavy, clear and dark. A strong, a weak, a sad and gay colour, were terms of contrast. White was called AG, ARG, AGELBA, shining, from AG, shine; and LEOGIC, LEUC, light-like, clear; HWAGT, HWIGT, or HWIT; from HWAG, to shine, penetrate, burn. Black, on the contrary, was SWEORT, from SWEOR, strong, heavy; DEORC, from DWEOR, to press on vehemently; NIGER, from NAG, to bear down, oppress, annihilate; WON and WAN, from WACN, defective, weak; OBSCURE, from OB, before

or upon, and SCUR, covered, a derivative of SCAG, cover, whence SCADO, a shade, shadow. Other names were MALAND or MAELEND, from MAL, thick, and PELOS, defective, from PALL, moveable. From LAG, to lay, diminish, came LAGIG and LAEC, lacking, defective, from which BLAC, and its kindred term BLAECIG, BLAEW, blue. The Celtic DUBH is from DAUB, deaf, dull, heavy, empty; of which the radical is DWOG, beat, deaden, destroy. Green is from GRENE, GRUN, and GROWEN, as VIRIDIS from VIREO, and CHLORUS from CHLOA, grass. GLAUC and GLAS are from LEOG, light or fire, as are GE-ALIG, GEALG, yellow, from AL, to burn; and FEALG from FAGELIC, fiery, fallow. RED * is from RAGED or RAECED, rayed, sent forth in a strong force! RUDIG is the diminutive: BRUN is from BRUN, burnt: GRAEG is iron coloured, rusty, reddish; it is also hoar, a word from HAR, whitish. The Scythic name of CAUCASUS was GRAU-CAH, the white or snowy hill: HEAWI-GREI was sea-green; HEAWEN and HAEWEN-DEAGE, green or beryl-coloured. There was a considerable degree of vague and inaccurate freedom in the use of all these words.

To dye was DEAG, dip; RAG, colour; MAL, stain, paint: FAC, any discolouring substance; GLAES, transparency, from GLEOG, shining; a clear,

* Note 4 P.

radiant state was GLUTH, glow, from GLOG, shine: BAG, to supple, soften, and its derivatives, BAP and BATH, were anciently in much use.

Having related at such length the names which were early given to the qualities of the external world, and to the human faculties, I purpose to conclude this sketch with an account of the names of the human body, of its parts and principal actions, to which shall be subjoined the appellations of some animals. The object of this chapter will be fully attained, if it comprehend as much as shall illustrate the true method of philological analysis.

The human body was termed REC and RETH, HRA, CRAS, CREUN, and CREAT, the shape, or form; from RAC to frame. RUP, a shape, is found in some very ancient dialects. CROP and CORP, its derivative, have been superseded in English by BODIG, body, which is from BOGD, a lump, butt, stock, trunk, foundation. The head, hands, arms, limbs, legs, feet, are from HEAFOD, or HEAFD, heaved or raised; HAND or HEND, to seize; ACERM, what is joined, eked, affixed; LITHM, a flexure; LAG, to go; and BAGT, or FAGT, preterites of BAG, to move. Other names of the head are BEGEN or BENN, the point; NOGD, what is rounded, the noddle; SIR, from SWIR, the turn, the vertex. The eye, AG and OG, from AG, to shine; the ear, OGER, the taker; the mouth, MUNTH and MUND, what seizes; the teeth, from TUNTH, what bruises,

grinds; the jaw, CEAC and CINN, from CAG, to chew, agitate the place of the jaws, or CEOL; the throat, HALS and SWIR, the turn; the nose, NOSU, BEC, NEB, REC, SNYGT, SNOBEL, from NAG, to force the breath; BEG, to point; NAB, to be peaked; RAG, to extend; SNAGT, cut, sharpened; SNOB, to snuff. The eye-brows are BREAG, what is extended, stretched. The hair is SCUFT, TAGL, LOCC, RON, HAR. These, which are but a few of its numerous names, are from SCWAB, a derivative of SCWAG, to shake; TAGL, a pointed object, a tail; LOC, the preterite of LAC, enclose, fold, curl; RAG, to run out, grow, be stiff and sharp; and HWAR, rough. The brain is BREGEN, what is bruised, that is soft; or HWAIRN, a name derived from HWAR. The ancient names of the scull are CLAG, CROG, CRAN, CAL, HWAIRNEI, HEAFOD-BOLLA, HARNISCALA. The bones were called AGST, or BAN; the flesh, CRE, FLAEC, LEOR, SWEOR; the blood, SWEOT, SANG, BLOD; the muscles, MOGSC, or MOG, what moves; the heart, HAIRTO, or CRID; the lungs, LIHT, GELONGEN, PLUM, PNEOGM; the liver, AG, LOBER, or LIFER; the bowels, BOGELAS, ROPAS, INNEWEARDAS, GUT, or EYT, &c.; the stomach, MAGA; the reins, LUND-LAGAS, RAG; the belly, WAMBA, BALG, BUCE,—words derived from WAG, and BAG, and BAL, its derivative, to turn, bend, arch; the bladder, from BLAGD, blow; the navel, from NAB, turn, wind; or WAMB or AMB, a

turning; the genitals, according to their form or functions. Some of the words from which their names have arisen are MAG, to produce; CWIG, to generate; SCEOP, to form, create; RAG, to bring forth. Terms, equally general in their sense, are EAC and AC, to grow, conceive; GIN and FAG, to produce; NAG, to bear; BAR, to fetch, bring; RAG, to germinate. The verb MIG signified, in the earliest ages, to emit urine; and there is not a dialect, from the Shannon to the Ganges, which has not this word, or some of its derivatives, in that sense. * Words synonymous with the Latin EJICIO, EMITTO, express other natural acts and functions; though, in the first ages, all of them were applicable to classes of objects, and as little restricted to any particular sense as these Roman verbs that have been now quoted.

The parts of the arm were, AMS and SCYLD, the shoulder; ACS and ACSEL, the arm-pit; BOGA and AGELINA, the bow, angle, corner, the elbow. The whole arm was sometimes called AGELINA; from AG, to join; and AEC, BRAEC, GRAD, from RAC, to reach. The hand had numerous names, such as MAG, MAGN, LAG, CLAG, FRAG, CROG, GLAC, GRIP, BAGS, from MAG, to catch; LAG, to lay on, seize; RAG, to reach for, that is take, or reach to, that is touch, reach to another, that is give. Every

* Note 4 Q.

kind of motion, which the hand could perform, might give it a name. Every radical had a restricted sense, which arose from personal action; accordingly, BAG, FAG, CWAG, WAG, LAG, NAG, RAG, SAG, and indeed every primitive word, in the restricted sense of beat, move, work, lay, drive, hold, turn, shake, labour, pluck, draw, &c. applied to this instrument. The hand shut was BAG, BOG, and FAG, whence box and fist; the catch, or palm, was FOLM; the thumb THUMA, the seizer or taker; the fingers were MAG, TAG, or FANG, from MAG, catch; TAG or TWAG, pull or touch; FANG, catch. To close the hand was CLIC, cleek; in English, clench. The toes were named from the same verb as the fingers; only TAG was generally the name of the former, and TAGT and LAGTEL of the latter. The knee was CNIW and CNIG, the bending; the joints LITH, from LIG, to bow. The tendons STRENG, what is stretched; and NERB and SINU, words of like sense. The foundation of the feet, or of the body sitting, were BONN, and BOGT, or BOT, the bottom, the sole, which word is from SUL, a base. HOH, HOHM, HEHL, from HAH, to lift, or hang; were the hough, the ham, the heel.

The breast had many names, UCHD, the rising, the eminence; BRUST, the division; BOG, the bow, or bend; BOGSOM, the recess; BRON, from RAC, to be sharp; NIPEL and STRICEL, from STRIC and CNOP, what is prominent, headed; PAP and BUB,

round, circular. All the names of milk and sucking refer to pressure or drawing. So LAG, draw; LAGT, what is drawn, milk; MAG and MAGEL to press; whence MAGELIG, milk; SWIG, to draw: SIG and SUG, sucking; DWAG, to force; DAGD, the pap. To bring up children or any young was AG, AGLA, and ACLA, ALA, to increase, nourish, feed, foster; RAC and LIFT, rear, raise; also BRED, from RAC, breed. *

The back was called GEBAC, HRIG, DRAG, all meaning what is bent, or stretched out, that is ridged. † Any point on the back, or at its extremity, was RUMP or ROMP, from RAG, to run out. In animals, SWAND, TAGL, CWAGD, STEORT, SCWIB; from SWAG, to turn; TWAG, to seize; CWAG, move, shake; STIGER, stir, move; SCWAB, sweep; are in use at this day.

The ordinary acts of the body are so numerous that only a very few of their names can be inserted here. ‡

All primitive verbs have been used in expressing the varieties of corporeal motion. BAG § *produced* bear, bustle, bend, bounce, bite, bob, beck, boggle, *in the sense of hesitating*, bow; FAG *produced* fetch, fare, *go*, fag, or *weary by moving*; fair,

* Note 4 R. † Note 4 S.
‡ Note 4 T. § Note 4 U.

that is *shapely*, fall, faddle, fickle, fidge, fatten, feed, feel, fumble, fence, fester, find, fit, and fadge, fuss, which is *hurry;* PAG *produced* to pad or pace, palpitate, pass, peep, pore, puff, pull, put. The radicals AG, WAG, CWAG, HWAG, and GWAG, which are words of related signification; *produced* act, eat, ague, a *shaking;* agony, a *convulsion;** ach, *pain;* ancle, *the angle of the leg;* wag, † to *shake;* waggle, and waddle, walk, wake, wail, wander, wear, *to carry clothes,* weep, winch, *to turn or twist about;* wink, work; hold, halt, haste, have, keep, haul, heave, hear, hie, heat, help, hew, hitch, kick, hit, hoot, wheeze, huff, hunger, hurl, hurry, hustle; call, cast, catch, chat, cheer, chew, choke, come, keep, cough, &c. gape, *to open;* gab, to *speak, jabber, jig;* go, to *move,* and gad, *ramble;* also get, give, gibe, gog, and goggle. The words in common use from DWAG, THWAG, and TWAG, in the sense of bodily action, are dash, die, do, dine, dodge, dowse, be dull and dumb, dwell, dwindle; take, touch, talk, tattle, taste, tell, tickle, tipple, titter, tug, tumble, turn, twine, twitch or tweak, thirst, totter. LAG *produced* lay, lick, lash, laugh, lead, lean, leap, let, leave, lie, lift, light *from an eminence,* limp, lisp, listen, live, loath, loiter, lock, loose, lug, lull, blab, blow, bloat, blush; climb,

* Note 4 X. † Note 4 Y.

cloy; flinch, fling, flatter, flush, fly; glut; play, plod, ply; slacken, sleep, slumber, slash, splash, &c. In like manner, MAG produced march, meat, maul, meet, mock, move, mumble, murmur; smack, smell, smark, smirk, smother. NAG gave naked, nap, *to sleep*, nod, kneel, nip, nourish; gnash, gnaw; snack, snap, snarl, sneak, snub, snuff. The derivatives of RAG, which refer to bodily action, are very numerous in all the dialects. Some of them are rack, rage, rail, raise, arise, ramble, run, range, rant, rattle, rave, raw, reach, *to stretch* or *to vomit*; reel, ride, roar, rock, roll, rot, rouse; brag, breed, bring; crack, cramp, creep, cry; drag, draw, dream, dress, drink, droop, drown, drudge; fret, frizzle, frown; be greedy, grow, grin, gripe, grope, groan, growl, be gruff or grim; scrape, scratch, screak, spread, spring, straddle, strain, strangle, stray, stress, stretch, stride, strike, strip, stroke, stroll, struggle, strut; wrench, wrest, wriggle, wrinkle, writhe.

The derivatives of SWAG, to move, which claim a place in this enumeration, are say, sit, see, send, set, be sick, sink, sup and sip, soil, sound, soothe, be sore, sot, sour, suck, be sullen, swathe, swap, and stoop, swagger, swallow, swash, sway, sweat, swink, swell, swerve, swig, swim, swing, swoon.

Among all these verbs, not one, in its radical form and sense, pertained to the body. They and others of this kind, without one exception,

are from words of a general signification, the nature and origin of which have been formerly explained.

The names of animals are derived from similar sources. * It must, however, be remarked, that, as it was customary, in the first ages of language, to name the human species from the fact of being BORN or produced, as the words MAN, CHILD, BARNE, &c. in old English, and the terms ADOLESCENS, JUVENIS, MAS, MARITUS, VIR, and the like in Latin, sufficiently establish; so it was usual to call the domestic animals by the ordinary fact of their being bred; or of their having a productive faculty. The name which was proper to the young of all animals frequently became the appellative of the species.

It is almost needless to observe that all living things had the general name of CWICU, quick; or ANIMATA and ANIMALIA, from ANAM the breath of life; the ox, sheep, cow, and goat, the most ordinary species of tame animals, had the names AUHS, AWI, EOWA, CWO, and GAT, the three first from AUK and WIG, to breed. The bull was called BOGS, BUGEL, from BUG, to spring, or BAG, to bellow; sometimes STEOR, and TARB; and often AUHS, a male breeder: CU and CWU, the female, is from CWUGA, the derivative of CWIG, to bring forth. Her young

* Note 4 Z.

was named WIGT and WIGTULA, (vitulus or vitula,) a diminutive from WIG, to bring forth young; and CWEGELBA or CEALF, which is the same. AGH, in Celtic, is a very ancient name of a bull or cow: it is directly from AG, to move, breed, increase. The word SCEOP or GESCEOP, a sheep, from SCEOPAN, to make young, produce; is not so ancient as AWA and AWI, which last is the feminine termination.* This word is found in almost every language: in the Celtic it is OTHISG, (pronounce OISC;) in the Teutonic dialect, AWI, EOWA; in Latin, OVIS; Greek, oïs; Slavonic, OVTZA. A lamb or young sheep is UAN in Celtic, or LUAN; in Cymraig, OEN; in Teutonic, EACEN and LAMBA; Greek, AMNOS; Latin, AGNUS; Slavonic, AGNETZE and AEGNENOKE. Every one of these is derived from AG and EAC, to breed and bear young of whatever kind. The verb, to YEAN or EAN, is, in Anglo-Saxon, EACN; in Slavonic, AEGNITE. It is a word pertaining to the conception and production of all animals; nor had the original inhabitants of Europe, and the adjacent regions of Asia, any common name for the domestic animals, except what was founded on the idea of their fertility. The ram was called RITHE, REATHAGH, HWRDD in Celtic and Cymraig; ARIES in Latin; CRIOS in Greek; RAMMA in the Teutonic: from

* Note 5 A.

RAG, to rush forward, to butt, his well-known quality. Other names were WEDDER or WETHER, and in Slavonic VARANE, from WAGD, production. The modern English senses of ox and wedder are recent, and not according to the original meaning.

The horse species had several names. The oldest is EAG or EAC, a breed. A female was called MARA, from MAG, to bring forth young; and the young FOGLA and FALA, from FAG, to breed. The word signifies what is bred or brought forth. It was once common to the young of birds, and of every animal. A very ancient name of the horse species was MARC, from MARA, mare, already explained. Other names were ASP, and GHORA, current in India and Persia. Among the Teutonic nations the words HENGISTA and HORSA came into use, and have nearly superseded all others. They are derivatives of HANG and HOH or HAH, for the word HORSA was originally HOHARSA. The sense was taken from the appearance of the male. Of this proud conquest of our remote ancestors we have received but a very imperfect account. The time when the horse, and other domestic animals, were first brought under human control, is not known.*

Herds of cattle were called DROF, AGMEN, GREX, HERD, FEAH, NEAT, and NEATEN, from such words as DRIVE; AG, to drive; RAG, to run; HERED,

* Note 5 B.

multitude; FAG, to breed; NYD, to compel; sometimes ORF or HWERF, from being driven about; and AL, which is synonymous with a breed. The Greek term ΠΟΰ is from PA or PAG, in Teutonic FAG, to feed.

Our term bird is probably from BRID, a chicken. The oldest name of this part of the animal kingdom was AG or AGA, from AG, to move. This produced AVIS, in Latin, ORNIS in Greek; EDYN ADERYN in Cymraig; EUN and EAN in Celtic; AR, ARNA, EARN, in Teutonic. The Latin ALES is from AGLA, by contraction ALA, a wing, a fin; the organ by which one flies or swims. The Celtic throws important light on this matter. ITE (undoubtedly from IGTA or AGTA, the preterite of AG) signifies a feather, a wing, a fin; hence a fish is called IASG, and in Greek ICHTHUS; a bird IAR: ITACH is winged, and ITALACH flying. The same property which gave rise to the terms VOLUCRIS and ALES, from VOLO, and ALA; and FLAGEL and FAGEL, from FLAG and FAG, to move or fly; produced FEDER, a wing or pinion, from the same FAG; and AGILA, the flyer, the eagle, from AG. A wing (originally WAGINGA) is in Greek PTERON; in Slavonic KREILO; but a single feather and fin of a fish are PERO; and a bird PTITZA. The Teutonic verb is FAG, to move, fly; FAGD is flying; FAGDERA or

* Note 5 C.

FEDERA is an instrument of flying; FIGNA is PENNA in Latin, but fin in English. An animal possessing fins is FIGSC, a fish. The Greek name of FERN, a species of plant, is PTERIS, the winged or feathered.

FACTS AND ILLUSTRATIONS.

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Note A. p. 4.

A PRESUMPTION will be established in favour of the above statement, by a view of certain words which no nation can be supposed to borrow from another, which, however, are found in the language of every European, and many Asiatic countries.

English.	*Celtic.*	*Cymraeg.*	*Teutonic.*	*Slavic.*	*Finish.*	*Persic.*	*Sanscrit.*
Father	Athair	Tad	Fader	Otche	Atkia	Pader	Pita
Mother	Mathair	Mam	Modor	Mate	Ama	Mader	
Brother	Bràthair	Brawd	Brothar	Brate	Weli	Brader	Bhratri
Daughter	Nighean		Dohtar	Doche			
Moon	Luan	Lloer		Mêsyache			
Heart	Cridhe						Kridaya
Light							
Wind	Gaoth	Gwynt	Ahst and Wind	Vêtr			
Man	Mac	Mâb	Maeg	Mūja	Mori	Murd	Manu
Name	Ainm	Enw	Namo	Imya		Nām	Naman

The coincidence among the words of the above list is obvious, and cannot be accidental. Indeed,

it will be found greater, when the reader is informed that, in all these languages, there were many synonymous words once in use, which afterwards became obsolete, except one principal term. Dad and father are of this kind in the Teutonic dialects. In Visigothic and Greek, ATTA and FADER, or PATER, occur frequently. The term AMM, for mother, is found in several Teutonic dialects, and in Sanscrit. OTCHE is a variety of ATTA. Though NIGHEAN be the common Celtic word for daughter, DEAR is also found in the oldest writings. LUAN and LLOER, from LLÛG, light, are the Celtic andCymraig names for the moon, but MIOS and MIS, a month, which signifies a moon's course, show that the word from which they come had been in the language. A particular history of all these terms is contained in this work. It is hardly necessary to confirm the evidence of the above table by the Greek and Latin, in which ATTA, AVUS, PATER, AUCTOR, are a father; MAIA, MATER, a mother: FRATER, (pronounce like fratter in English,) a brother; FRATRIA, a brotherhood; THUGATER, a daughter; LUNA, MANA, MENE, the moon; MENSIS, a month; COR, CEAR, CARDIA, the heart; LUX, light; LUCOS, clear and white; LAMPROS, shining; VENTUS, ATMOS, ANEMOS, wind, from AH and WAH, or rather AG and WAG, blow, of which hereafter; MAS, a male; ONOMA and NOMEN, a name.

Note B. p. 6.

The state of Gaul, at the time of the Roman invasion, is accurately described by Cæsar in many places of his Commentaries, particularly in Lib. vi. before his account of the insurrection under Acco. His narrative of the divisions of Gaul is well known, but requires illustration. The Belgæ were mostly of German origin. The Aquitani spoke the Vasc, or Gascon tongue, which seems to have been universal in Spain. The names of the Spanish rivers, mountains, cities; all show that the inhabitants were of the Celtic race. The words TAG, TAGUS, DURI, DURIUS, TURIAS, and SUERO, are from TAGW, TAW, running water, DWOR, water, and SUIR. A noble commentary, on the ancient history of Europe and Western Asia, might be written by a prudent and rational philologist, from the materials supplied by geography. The French writers Pelletier, Gebelin, and Bullet, are not to be trusted. The name of mountains, and of cities raised on them, was BRIGA, a Cymraig word of very extensive use. Hence Augusto-briga, Lacobriga, Meidobriga, Mirobriga, Arabriga, Tala-brica, now Talavera; Sego-briga, &c. Spanish towns; also the Canta-bri, Braecarii, Artabri, Berones, Brigantes; Spanish tribes. All the Celtic dialects, viz. the Irish, Scotch, Welsh, Cornish, and Armoric, have the word BRIGA in one or other form. It therefore requires much skill, to determine the particular dia-

lect, to which that and many other words immediately belong.

Note C. p. 7.

Some of the arguments for the opinion stated above, concerning the Cymri in Gaul, rest on the following details: 1*st*, The inhabitants of Britain were all Cymri. See an admirable view of this fact in Mr Chalmers's Caledonia, Vol. I. throughout, but particularly in B. I. c. 2, 3., The Scottish Celtæ are a colony from Ireland. See the same work, B. II. c. 6. The ancient British and Gaulish tribes had the same names. Compare Ptolemy's Maps of Gaul and Britain. *2d*, The names of Gael, Celtæ, Caledonii, are clearly derived from Celyddon and Gwyddel in Welsh or Cymraig, words which signify the woods; for Coed Celyddon (pronounce Kelithon) is common Welsh for the Caledonian wood in Scotland. The native terms are, CEL, a wood; GWYD, trees; GWYDDO and GWYDD, woody land; GWYDDEL, (pronounce guithel,) an Irishman; GWYDDELEG, in Celtic GAODHELIG, the Irish language. See Richard's Welsh Dictionary and Mr Chalmers's Caledonia, *passim*. The Gaulish nations were called by the Greeks Celtæ nearly 500 years before the Christian era. The Romans pronounced GWYDDELI GALLI. The Belgæ, who derived their name from Bolg, fierce or warlike, and their dialect from the

Celtic, appear, from the titles of their tribes, towns, and chiefs, to have spoken in the British or Cymraig. So BRATUS-PANTIUM, from PANT, a valley, a bottom; CATALAUNUM, the battle-plain; MORINI, the people on the sea, from MOR, the sea; ADUATICI, the people at the ford or passage of the Mosa, from ODDI * * * All words ending in TES, such as ATREBATES, CALETES, show the Cymraig plurals CAID, OD, YDD, and EDD. Such names as VELOCASSES, TRICASSES, BIDUCASSES, are from GWAS, a youth, a young man. It was common to add MAGI and GWASI to the names of tribes, and MAG and DUN to the names of towns. MAGI was youth or men, GWASI young men. MAG was a field or plain, and DUN an *enclosed* height. 3*d*, The names above mentioned belong to Belgic Gaul, with the exception of one. That the Cymraig dialect was spoken in Celtic Gaul appears from the names of the rivers GARUMNA, from GARW and AVON, the rapid river; and ARAV-UR, the ARAR, the slow river; the DIVONA, from DW, God, and FFYNON, a fountain. This word is explained by Ausonius Burdigalensis in the verse,

Divona, *Celtasum* linguâ, fons addite Divis.

The Cymraig mode of forming compounds may be seen in LUG-DUNUM, the hill of the crow; (consult, on this name, Plutarch's Treatise on Rivers;)

likewise in VINDOMAR, INDUTIOMAR, TEUTOMAR; ORGETORIX, EPOREDORIX, DUMNORIX; in which MAR or MOER is a chief, and RHYS a leader or champion. But the point is completely established by the interpretation of certain Gaulish words given by Roman writers. For example, PEMPEDULA, quinquefolium, the plant cinquefoil, mentioned by Apuleius and Dioscorides, from PUM, five, and DEILEN, a leaf; and PETORITUM, found in the classics, a Gaulic chariot, says Festus, so called à numero quatuor rotarum. Now, every *true* Briton knows that PEDWAR is four, and RHOD a wheel. The argument turns not on DEILEN and ROTH, leaf, and wheel, which are common to the Celtic of Ireland and Wales; but on PUMP and PEDWAR, which, in all the dialects of the Irish, are COIG and CEATHAIR. This distinction has existed since the earliest times. The Celtæ of the first colony adopted the forms QUINQUE and QUATUOR, not from the Latin, but from the original dialect of their ancestors. The Cymri followed the Teutonic nations in this respect. A multitude of words in their dialect approaches to the Teutonic form, and therefore afford excellent assistance in connecting the Celtæ with the Eastern races of men. The facts thus stated require little confirmation from the Cymraig word ALLOBROGAE, which an ancient scholiast on Juvenal affirms to be derived from the Gallic words BROG, ager; and ALLO, aliud; in

modern Welsh AL-BRO; nor from CEVEN, the names of the mons Gebenna, CEVENNES signifying a ridge. The Arverni had that name from AR VERN, near the mountains; the Alps and Appenines, from ALP, high, elevated; and PENN, a peak. It is needless to multiply proofs, which a candid inquirer may have at will, in support of the opinion, "That the population of Gaul and the Alps, and the north of Italy; the armies which invaded Greece under Bolgius and Brennus; the allies of the German Cimbri and Teutones, were Cymri, not Celts of the Irish division. That primitive race had been expelled from the Continent, a few tribes only excepted, before the dawn of history."

Note D. p. 8.

The distance between India and Ireland is so great, that any idea of a direct intercourse between the two countries, in ancient times, must not be entertained by minds which are free from prejudice or enthusiasm. No credit can be attached to the numerous systems of Bryant and his admirers, on this or any other subject. A few distorted words, a solitary passage of some ancient writer, a train of improbable reasonings, form the substance of their voluminous works, which impede and burden the study of rational inquiry. It is not, however, the less certain, that the Celtic is an original language, which bears great similarity in many of its

words to the Sanscrit. The Greek, Latin, Sanscrit, and Celtic, resemble one another. The Teutonic often differs from all of them, and affords an explanation of their peculiarities. For example, the Celtic word, CEUD; British, CANT; Latin, CENTUM; Greek, HECATON; Sanscrit, SAT; Persic, SAD; and Sclavonic, STO; signify *hundred*, a term which has led to the history of all the rest. In the oldest Teutonic book, hundred is written TAIHUNTEHUND, that is ten-ten, from TAIHUND, ten. HUND, the last syllable of this word, came into use for it. In the above mentioned languages, HUND was corrupted into CENT, and CEUD: DECA is the Greek corruption of TAIHUND or TIGUND, ten: HECATON stands for DECAEDCOND. In Sanscrit, TIGUND became an adjective, DASAN and DASAT, ten. Hence DASADASAT, a hundred, by contraction SAT. The Persian and Slavonic forms are similar to the Sanscrit, because the Persians and Indians were the same people; and the Slavi are descendants of the *Sauromatae*, *i. e.* northern Medes. The name MED or MAT signifies tribe, or people. See Lye's A. S. Dictionary, in voc. MAGAS and MAEGTH. HUND-RAED in A. Saxon, means the *number* of HUND: STO, in Slavonic, is instead of SATO.

Note E. p. 8.

The Teutonic nations had peopled Germany

many centuries before the Christian era, but they had not crossed the Rhine, till about the time of the invasion of Italy by the Cimbri and Teutones, two of their most warlike tribes. The Greeks knew something of the countries beyond the Rhine and Danube, before, or about the period of Alexander the Great. Pliny quotes Pytheas of Marseilles, Eratosthenes, and others, on the subject of the Guttones, Cimbri, and their kindred, on the shores and in the isles of the Baltic. His words are, "Pytheas GUTTONIBUS, Germaniæ genti, accoli æstuarium Mentonomon nomine; ab oceano, spatio stadiorum sex millium: ab hoc, diei navigatione, insulam abesse Abalum. Illuc verò succinum fluctibus advehi, et esse concreti maris purgamentum. Incolas pro ligno ad ignem uti eo, proximisque Teutonis vendere. Huic et Timæus credidit, sed insulam Basiliam vocavit." (Lib. xxxvii. c. 2.) Pomponius Mela, who wrote about A. D. 45, describes the very large arm of the ocean beyond the Elbe, "Codanus ingens sinus," full of great and small islands; and adds, that Codanovia, the largest and most fertile of all these, was, in his days, still possessed by the Teutoni. Pliny, Lib. iv. c. 12, gives an account of the Sinus Codanus, joining to the Cimbrorum promontorium, which he relates to be full of islands: "Quarum clarissima Scandinavia est, incompertæ magnitudinis, portionem tantum ejus quod sit notum, Hellevionum gente IO

incolente pagis, quæ alterum orbem terrarum eam appellat. Nec est minor opinione Finingia." The Romans derived their knowledge of these regions, from the conquests in Germany under Tiberius, from the notices obtained by the garrisons on the Rhine and Danube, and from the traders in amber, which was brought from the mouth of the Vistula. Julius Cæsar observes, in his Commentaries, that the Hercynia Sylva was known to Eratosthenes.

If any theory may be formed on a matter so obscure, it is probable that the Suevi were the most ancient of the German nations. The Vinduli, or Vandali, of whom the Burgundians, Varini, Casini, and Guttones, (Goths,) were a part; seem to have been Suevic colonies, that had occupied the southern shore of the Baltic, and several of its islands. The Cimbri, Teutoni, Cauchi, Cherusci, and other tribes from the Batavian coast to Scandinavia, were certainly more removed, both in place and dialect, from the Suevi than the Vindili. The Visigothic, Longobardic, Vandalic, and Suevic tribes that invaded Italy, Spain, and Africa, were assuredly the same people. But the western dialects have peculiarities which separate them from the Eastern Teutonic; though, in substance and form, both are, generally speaking, the same. The Finns had possession of Scandinavia till they were expelled by the Teutoni. Pliny describes the Teutonic and Finnish countries in language almost proper at this day; and Jor-

nandes, after relating the unvarying history of the Northern Scred-fini, or Finns, that use snow-skates; mentions also the Finni mitissimi, Scanziæ cultoribus omnibus mitiores; that resided in the south, near the Ostrogothæ, Raumaricæ, and Raugnaricæ. The isle of Funen is said to have its name from the Finns. It seems almost certain, that the Teutoni entered Scandinavia three or four centuries before the Christian era, and drove before them the Finns, of whom the remains were still to be found in that country in the age of Justinian. The Finns of the North are now called LAPPI, from LOP, leap; (Vide *Paul. Warnefrede de Gest. Lang.* Lib. i. c. 5.) Their ancient appellation is from FAEN, a fen, a marsh; given them by the Teutones.

The name SCANDEN-AU, the land of caves, was bestowed on that large district, from the practice of dwelling in rocky caves, "excisis rupibus, quasi castellis, ritu belluino." (Jorn. c. 3. de Reb. Get.) SCAND, or SCANDS, is a cover or defence, from SCEAGEND, covering. The modern word is SCHANTS; a fort; and in English sconce, which is still more humble. SCANDER is one of the most ancient Teutonic plurals on record. AU and GAU are a region, from AGA, grow, ground; the same as AIA and GAIA, earth, in Greek. The name Codanus is considered by Grotius as a corruption of GUDEN, or Gothic. He quotes, in support of this opinion,

the adjective GUDSKE, often applied by the Swedes and Danes to Gothland; and his derivation is much confirmed by the term Guttones, the Latin appellation of Gothen, Goths. The reason why we find Guttones, Gottones, and Gotthones or Gotthoi in the classics, is this: The Greek and Latin TH was not pronounced like our TH in thing, as is generally imagined. THETA was articulated like T-H in CHAT-HAM, the T and H being distinctly but consecutively heard. Gothen, therefore, was not pronounced as among us, but GOT-HEN, which produced the above orthography. The progenitors of the Spaniards called themselves GUDEN and GOTHEN, good men; from Guds or Goths, useful, beneficial, serviceable. The Quadi, on the contrary, were called CWADEN, bad men,—a character which they maintained with much less difficulty.

Note F. p. 9.

An admirable but obscure account of the political and religious state of Gaul is given by Cæsar, De Bello Gal. Lib. vi. The Druids, a regularly instituted priesthood, had, before his age, reduced the Celtic religion into a system, and consequently they had rendered it more complex and intricate than it usually exists among savages. They taught the people that they were descended from Dis or DITS, the God of Night; by which they instructed them to reckon time in preference to day. The

principal Gaulic deity was Mercury, whom they worshipped as the inventor of the arts, and patron of travelling and merchandise. The native title of this god was Teutat, probably from TEUT, people; in modern Celtic TUATH, or TUADH, a word common in old Gaulish, as may be observed in TEUTOMARUS, and similar names. A passage in Livy mentions a heap of earth, called MERCURIAS TEUTATES, which identifies Mercury and Teutat, "the God of the People." One of the well-known occupations of the Grecian Mercury was to conduct souls to the infernal regions, which possibly was also exercised by his Celtic representative. After Mercury, Cæsar records, that the Gauls worshipped Apollo, Mars, Jupiter, and Minerva, concerning whom they entertained the common opinions. The native names of these deities were Belen or Belin, Hesus or Gaes, Taramis and Belisama. The learned have been at pains to deduce the deities and superstitions of Gaul from those of Phœnicia,—a labour which has contributed to pervert truth and dishonour philology. According to them, Teutates is Taaut and Thoth, Belin Baal, Belisama Beelsamaia, the Queen of Heaven. It requires only a reasonable portion of Oriental learning, and a little common sense, to detect the absurdity of these etymologies. The opinions which have filled, and continue to fill, volumes of Celtic, Antediluvian, Indo-Scythian, and Phœni-

cian antiquities, vanish under the influence of rational erudition, like idle dreams. The itinerant character of superstition and of Phœnician commerce may account for some vestiges of the worship of Phœnicia and Egypt in Britain, Gaul, and Germany; but the religious system of any of these countries appears to have been peculiar to its respective people and nation.

The Belgic Gauls were mostly of German origin; but I think that it is evident, from the names of their tribes and chiefs, that in Cæsar's age they spoke a corrupted dialect of the Celtic. It has been already shown, that the Celtic of proper Gaul was, in his days, not Earse, but ancient British. The pure German names of ARIO-VISTS, the support of the army; SUEVI; UBII, the Low-land men, from UB, under, below; EBURONES, the bank-men, from EBUR or UBAR, a bank, (of the river Rhine;) PAE-MANI; CHERUSCI, from HERE, an army, a multitude; HARUDES, from HAR an army; VANGIONES, from WANG, a plain, a meadow, WANG-WONEN; MARCO-MANNI, march-men, or borderers; SIGAMBRI, dwellers on the river Sig; may be contrasted with BELGAE, from BOLG, fierce; NERVII, of uncertain origin; MORINI, people on the sea, from MOR, sea; ATREBATES, dwelling in TREV, villages or cantons, from A-TREFOEDDAU; ADUATICI, living at the ford or passage of the river, from AD-UATH; and the Belgic names of

the chiefs Boduognatus, Comius, Iccius, Antebrogius, and others. The Suessiones were a powerful Belgic tribe, governed at one time by Divitiacus, a name evidently not of Teutonic, but Celtic origin; and afterwards by Galba, (Cæs. Comm. Lib. ii. p. 32,) which signifies, in the Celtic dialects, DURUS or FORTIS. BIBRAX was a Belgic fort, the name is not German. The Belgic name Boduognatus resembles in part that of Critognatus, the celebrated Arvernian. If it were necessary in this place, or if it led to any better end than the refutation of the common belief, that the Belgæ spoke Teutonic, I could collect minute evidence, sufficient to prove beyond doubt, that these German colonies had exchanged their original speech for a dialect of that country in which they had settled.

As for the indigenous Celtæ, almost every name contributes to determine their Cymraig origin. The Boii, from BEIAIDH, formerly BOGTH, victory, bravery; BOGII, brave; Carnutes, Carnoeddau, the people of the cairn, for their district was the chief seat of the national religion; Armorici, the people along the sea, called, by Procopius, Arborichi, that is, Ar-vorichi, for BETA was pronounced V in his time, as it is at present in Greece; Mediolanum for MEADHO, now written MEW, MIDDLE, and LLAN, an enclosure, a town; Noviodunum, Newydd dyn; Camulogenus, descend-

ed from the god Camulus, whence Camulodunum. Tasgetius Carnutensis, sprung from the former kings of the Carnutes, was called Tywysogaethi, pronounce Tŭ-ŭsogaethi, that is, related to a king, a prince. Moritasgus is king or chief on sea, a sea-king. From the Roman way of writing Uchel-dun, viz. Uxello-dunum; we discover that the Celtic guttural CH was by Cæsar written X, which illustrates Dumnorix, Vereingetorix, Viridorix, Bituriges, Caturiges, Cingetorix, and similar names of chiefs, (RIGH,) and tribes named from chiefs: Caturix means the chief of battle. Some of these names are known to be British from their mode of composition, rather than from the words, now become obsolete in Welsh, but common in ancient British names. The Vasc, Irish, and Welsh, are radically the same; but they have peculiar shades of difference, the exact discrimination of which determines the character of the philologist. Whitaker declared that many thousands of English words were borrowed from the Welsh by the Saxons. The Caledonians are implicitly believed by the modern Highlanders to have spoken Earse. The very memory of the Strathclyde Britons has perished in the north of Scotland. Another order of inquirers maintains, that the Caledonians, Belgæ, and ancient British, spoke Teutonic; and they actually pretend to trace a colony from the isle of Peuce, in the Euxine, to Scandinavia and Scot-

land. The vestiges of language refute these improbabilities.

Note G. p. 9.

Tacitus relates these fables in his celebrated treatise on the ancient Germans. The name TUISTON or TUISCON, for the reading is disputed, seems to be from TWIG or TIG, in what particular sense it is not easy to ascertain. The nominative, TIW, has been derived in late times from TIWAES or TIWES in TIWES-DAEG, Tuesday, commonly translated DIES MARTIS. Some have distorted TUISTONEM into TUETONEM, and TEUTISCONEM, which is an instance of unwarrantable emendation. TUISTON is probably from TIOHST or TWIHST, generation, but this is mere unsupported conjecture. His son Manus bears a more certain title, the name MANN being indubitably from MAGEN, a derivative of MAEG, a child, a son, whoever has been born, a man. The descendants of MANN were the Ingewonen, Istaevonen, and Herumwonen, names descriptive of the local situation of the tribes. The Ingewonen were those that dwelt in the interior towards the Cimbric Chersonese, or promontory of Jutland; the Istaevonen were those that dwelt in the west; the Herumwonen those that dwelt in the middle of the country. (Vid. Tac. de Morib. Germ. c. 2, cum not. Brotieri. Edinburgi, 1796.) These names are fabulous, and not of great antiquity. Pliny's

account, Lib. iv. 14, is, "That there are five races of Germans. The Vindili, (the Vandalii of Tacitus,) of whom the Burgundiones, Varini, Carini, Gutthones, are a part. Another race are the Ingaevones, a part of whom are the Cimbri, Teutoni, and the nations of the Chauci. But those next to the Rhine are the Istaevones, a part of whom are the midland Cimbri. The Hermiones, of whom are the Suevi, Hermunduri, Catti, Cherusci. The fifth division are the Peucini and Basternae, who border with the forementioned Daci."

The name of Germani was given by the Belgic Gauls to a few tribes which passed the Rhine about the age of Cæsar. Though most of the Belgæ were of German origin, (Vid. Cæs. de Bello Gall. Lib. ii.) yet they appear to have lost their own tongue, and to have spoken a dialect of the Celtic. The name Germani is a Celtic corruption of Wehrmannen, from WIGR, battle, and MAN, a man. The Belgæ repelled the invasion of the Teutones and Cimbri, when they were on their way through Gaul into Italy. All ancient writers agree in considering the Cimbri and Teutones as Germanic tribes. As the name of Germani became known to the Romans about A. U. C. 531, before our era 222, (Vide Lapides vel Fastos Capitol. apud Piranesi, pag. 42,) when one of the consuls defeated the Galli Insubres, and their allies the Germans, at Clastidium; the passage of the Germani

over the Rhine must have happened a little earlier than is generally supposed. Carbo was killed by the Cimbri A. U. C. 640, near Aquileia. They ravaged Gaul for several years. In A. U. C. 645, they defeated the consul Silanus in Italy. The Tigurini, a division of the Helvetic Gauls, destroyed Cassius and his army in A. U. C. 647. The Cimbri routed Scaurus in A. U. C. 646; and in 649 they and their allies, the Teutones, Tigurini, and Ambrones, overcame Manlius and Caepio, who lost 80,000 of their troops. Marius, after watching the united Gauls and Germans for some time, defeated the Teutones at Aix, A. U. C. 652; the Cimbri on the Adige in Italy, A. U. C. 653; and dispersed the Tigurini. The name of the Cimbric king was Boiorix. The king of the Teutones was Teutobochus, a man of extraordinary stature and bodily strength. Both names are Gaulic rather than German; and it deserves to be remarked, that the armour of the Cimbri, as described by Plutarch in Mario, p. 420, indicates the opulence of Gaul, a country which, in those times, was much more wealthy than Germany. The Cimbri and Teutones were driven southward by an inundation of their settlements in Jutland. The remains of the Cimbri are described by Pliny, Tacitus, and Ptolemy, as residing in that peninsula in their own age; and so generally had their fame established itself among the other tribes, that the

chiefs assumed the name of Cimberius. Cimberius and Nasua were leaders of the Suevi, a very populous and formidable German nation, which is described by Cæsar, De Bell. Gall. Lib. i. and iv. The Suevi of Cæsar are said to be the Cherusci and Catti of succeeding writers.

The language of all the German tribes was the same; and though there were many varieties in dialect, these consisted more in pronunciation than in difference of terms or construction. As the Suevi were the greatest nation, their dialect seems to have been the most common in ancient Germany. The Alamanni were descended from them; the Visigoths, Vandals, Longobardi, and Burgundians, appear to have been Suevic colonies; and the Saxons, though parted from the Suevi by an extent of country, discover their extraction in the affinity of their dialect.

Note H. p. 17.

A great impediment to the science of philology has been produced by a partial acquaintance with the languages of this division of the globe, which has led either to inaccurate opinions concerning the origin of speech, or to a misapplication of such minute facts as individuals occasionally possessed. A student in Hebrew seeks only for Hebrew words in every dialect. The learned Bochart found Phœnician everywhere. A Celtic philologist derives

the European languages from his mother tongue. A German proceeds on a similar principle in his inquiries. The historian of Manchester affirmed that many thousands of English words were directly from the ancient British. He was deceived by the resemblance of terms, which was as great between the Slavic and English, as between the English and Welsh. Others fill their pages with etymologies, which are constrained and absurd, supported by no evidence but the shadow of erudition. When I assert, that the language of our own country is calculated to illustrate the history of speech, I only mean, that, after examination, I have found, that the Teutonic dialect is the purest, though not the must polished descendant of the tongue, which was, and is still, used from India to the Atlantic; and therefore the most suitable for explaining the properties of the other ancient and modern varieties. I have considered, with that attention which the importance of the subject merited, the Celtic, the Cymraig, all the dialects of the Teutonic, from the Icelandic to the county differences of the English: the Latin and Greek acquisitions of every polite scholar have been compared with those neglected tongues; the Slavic language, the Persic and Sanscrit, not omitting what could be procured of the Finnish, have been contrasted with the dialects of the West of Europe; that it might be fully ascertained, whether the speech of so great a por-

tion of our species was regulated by general laws, or entirely subject to the incessant and capricious influence of ignorant chance. I am now convinced, that the wildest and most irregular operations of change in every language obey an analogy, which, when it is discovered, explains the anomaly; and that, as is common in the study of all progressive knowledge, a view of the gradual history of human speech, in any considerable portion of the world, leads directly to a scientific acquaintance with its principles, which may be of the highest use in illustrating obsolete dialects, in preserving the purity of our own, in facilitating the intercourse of any one nation with all others, and in completing the moral topography of the globe. It were highly to be wished, that mankind had only one language; an advantage which will never be directly realized, but which may certainly be approximated by enlightened arrangements. It would next be desirable, that all written knowledge, of whatever description, the product of past ages, could be preserved in a durable, untarnished, and accessible state, unfaded in its colours, and perfect in its composition. Nothing can accomplish this but a rational philology, conducted upon philosophical principles, and supported by that extensive erudition, which judgment, application, and talents fit to be entrusted with the literature of the world, alone can supply. The difference between a civilized nation, and one which ei-

ther has never felt, or has imperceptibly lost the benefits of genuine refinement, consists in that command over all the ancient and modern stores of moral and physical science, which raises ordinary individuals to a rank of information superior to that of sages in former times, and ensures not merely the perpetual extension of knowledge to the whole community, but also the power of unlimited improvement. That command, as is evident, must be imperfect, until we have completely established the means of attaining to remote or past, and of conveying down to posterity present, acquisitions. Pure science is indeed more easily transmitted; but the mind is as much instructed and formed by works of imagination and history, as by abstract or physical discoveries; and when taste and morals have perished, the light of science becomes soon extinct. While all of these shall be communicated by speech, an attention to the properties of the medium must continue to aid their preservation and advancement.

Note I. p. 22.

All the historians of the Roman empire have had occasion to describe the character and actions of this celebrated German tribe. Philology alone, however, can ascertain its affinity with the other Teutonic nations, so as to settle with precision the races, with which the Goths were most nearly connected, or of which they were a colony. Many

writers of great respectability confound the Goths and Getæ, partly from an opinion that the north of Germany, then a forest, could not support a nation so numerous; and partly from the resemblance of the names. The history of the Getæ is not unknown. They were subdued by Darius in their territories, near the southern mouth of the Danube. His conquest was transitory. The Getæ remained, after the Persian and Macedonian monarchies were destroyed; but they had crossed the Danube, and settled in Dacia, a kingdom which they had conquered from the Sarmatæ, before the period of the Roman empire. I cannot admit, on the evidence which is afforded by history and philology, that the Getæ were of Teutonic origin. 1*st*, They were Thracians, a people never described, as related to the German tribes. 2*dly*, We have evidence to show that the Getæ and Daci were of one race; and as we possess many names of the Dacian chiefs, we have it in our power, to contrast them with those of the German and Gothic princes. The Getæ resisted Darius when he invaded Scythia, A. C. N. 508; and were greatly reduced by his army. Xerxes afterwards disturbed Thrace, in his expedition into Greece. The Macedonians often attacked the Thracian tribes. The Getæ, distressed by these intrusions, formed a settlement on the opposite shore of the Danube, and, in future ages, went by the name of Daci. The Odry-

sæ took possession of their ancient seats; but Sitalces, the king of that people, fell in an engagement with the Triballi, a western tribe, in the eighth year of the Peloponnesian war. The Triballi continued to be most powerful Thracian people, till the period of the Macedonian empire. Teres, Sitalces, Rhoimetalces, Rhesus, Rhescuporis, are names of Thracian kings, and very unlike those of the Visigoths or Germans. The Getæ and Daci lived beyond the Danube in the time of Augustus. "Daci quoque suboles Getarum sunt; qui cum Orole (read, says Vossius, Boirebista, from the epitome of Trogus) rege adversus Bastarnas male pugnassent," &c. (Justini, Lib. xxxii. p. 224.)

Note K. p. 22.

The personal authority of Jornandes is not great. His judgment was neither refined nor acute. He was so partial or undiscerning, as to confound his ancestors with the Getæ, and to ascribe to them the achievements of the Scythæ, Amazons, and the Thracian people, who were attacked by Darius; but, in return for these palpable defects, he gives an abstract of original poems, and of the histories composed by Ablavius, Cassiodorus, and Priscus. His account of the Scandinavian nations is unique; and the narrative of the origin of the Goths and Gepidæ is far too circumstantial and particular, to be entirely fictitious. It has the air of a wild or-

mantic tale, repeated by a barbarian, in which the great and leading facts are coloured by the imagination, with which they were in contact. The origin of the tribe is perfectly conformable to the manners and practice of the nations on the Baltic We know, from Pytheas, that the Teutones inhabited its shores. Pliny and Tacitus inform us that the Scandinavian tribes excelled in navigation as well as in arms.

From the earliest ages, till the time of the Norman invasion of England, they had been accustomed to a sea-faring life. The practice of sending out colonies was common among these nations; and when we reason concerning their numbers, we must recollect the well-attested accounts of Cæsar and Tacitus, respecting the Gauls and Germans on the Rhine.

The notes on Chapter II. may be concluded with a view of the changes, which words in all languages undergo, from contraction of their syllables, or attenuation of their letters.

I. *Attenuation* consists in aspirating a consonant, or in changing it into a softer one. FIRST, By aspiration of the consonants.

In all the Celtic dialects, B, C, D, F, G, L, M, N, P, R, S, T, may occasionally receive the aspirate H. Anciently this aspiration and the consonant were both pronounced; as they are in the English

words abhor, Wickham, adhere, wolf-head, Brigham, Clapham, falsehood, lighthouse; and in the *words* million, Amherst, onion; only the sound of H was strong, and followed the consonant in close union with it; the vowel before or behind enabling the person to pronounce both. In time the semivowel or liquid letters began to be pronounced a little through the nose; and CH, GH, and DH, in the throat. BH, MH, were nearly converted into V: DH in Welsh slid into the sound of TH in those: in Irish Celtic it was often pronounced like GH in the throat. CH in Welsh and Irish was sounded like H in horse, but much stronger. In Irish TH and FH lost the consonants T and F, and retained H only. The same befel SH, the letter itself being dropt, and only the aspirate retained.

The Sanscrit had nearly the same course, for most of its consonants admitted aspiration. K, G, T, D, P, S, all admit of aspiration, and may be sounded KH, GH, TH, DH, PH, SH,; as do the soft consonants in CH, as in church, and J, as in judge. Except in SH, sounded as in shall, the H is distinctly heard after these consonants. The aspiration is retained more firmly in Sanscrit than in Cymraig, or Welsh, or Celtic.

SECONDLY, By changing the consonants into softer ones. In all languages the hard consonants B, D, and G, are particularly liable to be softened into F, T, and C or K. Both B and P fall into F

and V, and thence into W. D softens into T, or into TH, as in those or them. G hard changes easily into K, and into GH, and CH, guttural; and consequently into H alone. In old English, we have SAEGEL and SAEHEL, a sail; LIG and LIGH, and LIH and LI, now written LEE, a plain; DAEG, and DAEH or DAH, a day; FLEGEND, FLIHAND, FLIAND, flying; RIGT, (straight,) RIHT, and RICHT, right; NIGT, NIHT, and NICHT, night. The GH in straight, weight, light, sight, burgh, through, and in hundreds besides, is a vestige of hard G, sounded as in dog or rogue, which gradually fell into GH, as in Brigham; or CH, as in Wickham; and then into strong H, articulated in the throat, as it is at this day in Germany, Holland, Sweden, Scotland, and every where else, within the range of the pure Teutonic dialects. In Scotland, the above words are STRAIHT, WAIHT, RIHT, NIHT, LIHT, SIHT, BRUH; and I have heard THRUH pronounced for through. The H is as strong as any Englishman can make it; and must be audibly uttered. Observe, all Scottish words in GH do not preserve this sound at present: All did so formerly. *And remark, as a general rule, that all silent consonants in writing are vestiges of obsolete pronunciation.*

Farther, in every language, G, C, D, T, before or after a slender vowel, E, I, or Y; are particularly liable to be changed into J or DGE; and CH or TSH; so RIG becomes RIDGE; KIRK becomes CHURCH;

NATION becomes NATYON, NATSION, NATSHON, NASHION. Our sound of this and many like is from the French. The later Romans pronounced NATYO with a liquid but sibilant articulation, which soon became NATSIO, then NASIO: the French NASION we utter NASHON. D is often changed into I among bad pronouncers of Celtic, who say IIA for DIA, God; and the like. In Celtic, (see Stewart's Gaelic Gram. p. 14–20,) C, G, T, D, S, L, N, R, have all a softer sound before a slender vowel. C, before or after E and I, sounds like C in cure; G, as in fatigue; T, as in cheek or chuse; D, as in June or Jew; S, as in show; L, as in million; N, as mignonette, (a plant;) R, as in rear. This law of change must be thoroughly studied by every philologist. It is the source of great alterations in language. It operates most extensively, and destroys the form of words; for the progress is from hard to soft, and the softened words never return to their ancient sound, but fall into one similar to their actual one. Thus CASEUS, in Saxon CEAS, in English CHEESE, and in corrupt Welsh-English SEEZE. Some groupes of consonants suffer particularly by this change; so, FISC, fish; LAGS, lash; FRESC, fresh; SCEAC, shake; DRENC, drench, CRACS, crash; SCEON, shine. The Sanscrit and Slavonic, Latin and Anglo-Saxon, have undergone the influence of this law in a very high degree. The Scandinavian dialects, the High and Low

Dutch, and some others, have preserved firmly the primitive forms of their words.

II. Contraction is a change which results from a propensity to make the signs as rapid as the thoughts which they express. Harsh combinations soon suffer contraction. Very long words preserve only the principal, that is, the accented part. If a nation accents its words on the last syllable, the preceding ones will often be short, and liable to contraction. If it follow a contrary practice, the terminations are apt to decay. But the greatest of all contraction takes place from softening, and then dropping the hard consonants, particularly G. This hard letter, which is often uttered from the throat, becomes H, and finally disappears. Thus GEOC, GEONG, GILD, GEOWER, GEPOINTED, GEUROGHT, GEDON, GEMADE, and hundreds of participles beginning with GE or GA, *gone,* became yoke, young, yield, your, ypointed, ywrought, ydone, ymade. (See Chaucer, Spenser, &c.) In the middle of words this change was unlimited; SO BAGEL, CWAGEL, DEGEL, TAGEL, FRAGIL, FAGEL, BRAGEL; HAEGEL, HIGEL, LAGEN, MAGEN, MAGL, NAGL, REGEL, REGULA, SAEGEL, SAGED, SIGEL, STAEGER, SLAGEN, SPRAEGEN, SPRIGING, WTAGR, THIGING; WAGEL, WAGEN, WRIGEN, *produced* ball, quell, dell, tail, frail, fail, brawl, hail, hill, lain, main, or *force;* maul, nail, rail, *a wrapper;* rule,

sail, said, seal, stair, slain, sprain, spring, tear, thing, wail, wain, *a waggon*, wren, a *bird*, *motacilla*. The same change occurred in the terminations; so AEWIG, aye; BOGA, a bow; BRAEG, bray; BLOG, or BLAG, a blow; CLAG, clay; CAEG, a key, an opener; DAG, a day; DILG, delve; BILG, a bilge, a billow; BURG, a burrow; EAG, an eye; FLAG and FLIG, fly; HAEG, a haye or enclosure, and grass; HIG, hye; HEFIG, heavy; HARDIG, hardy; LIG, a lee; LAG, a law, thing set or laid; MAEG, a boy or girl, a may; RAGN, rain; SAEG, sea; SWAG, motion, sway; SNAEG, creep, sneak; OMEAGSC or SMEAGS, smash; SPLAG, splay, broad; STAG, stop, stay; TIG, tie; TREOG, tree; SPRIG, spray; WAEG, way, wave, weight or weigh; WRAG, wray.

The Greek and Latin were obedient to the same law, in a very extensive degree. Their terminations in AIOS, EIOS, &c. were once in AGS and IGS; those in IO-ONIS were in ONG and ING, so REGIO for REGING or REGIGUNG, a ruling or governing; ORIGING, origin, arising, originating; MARGING, the border, the mask or masch; AGLA, axilla; ALA, a wing or arm; FAGSKIS, fascis, a bundle; MUGLUS, mulus, a mixed or mongrel animal: NOGDUS, a knot; MAGNUS, a hand; RAGDIGS, RADIOS and RADIUS, a long rod. Examples of this kind are innumerable in Celtic, Cymraig, Latin, Greek, Teutonic, Sanscrit, and, I believe,

in every human language. This is a *law* of which a reader must not lose sight for a moment, if he wish to investigate the revolutions of speech.

Another common law of contraction consists in the expulsion of N or M before hard consonants. So TUNTH, tooth, becomes TOTH; MUNTH, MUTH, mouth; SWINTH, strong, becomes SWITH; and SUNTH, truth, becomes SOTH. This takes frequent place in Greek, Latin, and Sanscrit, especially in participial words. We have in these languages OPINIO for opinion; FACTIO for faction; TRANSITIO for transition, the old nominatives. We find TUPTEIS for TUPTENTS, TETUFOS for TETUFODS, (D is subject to similar elision;) KRITAWATA, done, for KRITAWANTA; BAGAWAT for BAGAWANT, fortunate, &c. These observations are required here, to make intelligible some important conclusions in this work. Other notices on the subject will be given in their proper places, it being unnecessary to detain the reader with minute particulars; though it must be remarked, that an accurate and extensive knowledge of these, as they are found in the various dialects, alone can ensure the decisions, and verify the inquiries of the practical philologist.

Note L. p. 28.

The radical identity of the Greek, Zend or Persic, and Sanscrit, has long since been declared by

Sir W. Jones. This work will practically establish his opinion in what respects the European nations; but, as to the Asiatic, it is to be regretted, that many of them, which speak dialects of the Sanscrit, are still most imperfectly known. The Indians and Persians, two very ancient and powerful nations, have sent out innumerable tribes, some of which have peopled the northern latitudes of Europe, others have penetrated into the Asiatic isles, and many have occupied the countries between the Ganges and the Chinese empire. The history of mankind will not be complete, until first the affinities of the Asiatic nations, and afterwards the connection of the African and American races, be ascertained through the medium of language. We know little of the Tartars, Mongûs, and Mandshurs. We have not scientifically arranged the tribes in the north-east of Asia. We are in darkness as to the Chinese language, itself a phenomenon in the history of speech, on account of its monosyllabic form and singular intonations. At the date of the last Chinese embassy, Britain had not a man who could officiate in it as an interpreter. In this prostration of the useful knowledge, by which the intercourse of mankind is opened, and their origin investigated; it is pleasing to notice the efforts of literary societies abroad, and of some individuals, whose love of learning, their first and favourite passion, may yet do much in a cause not

publicly supported. I allude to a paper in the tenth volume of the Asiatic Researches on the Languages and Literature of the Indo-Chinese Nations; and I feel a virtuous satisfaction in perceiving, that two friends, * once animated with no mean emulation, though the one be now in illiterate obscurity, and the other be far from his country, are still undivided.

Note M. p. 29.

Nothing can be affirmed in this work as to the remote origin of speech. The theories erected on the Mosaic genealogies have been of no other service than to encourage indolent and believing readers in trusting to imaginary systems. The ark of Noah, the confusion at Babel, the language of Paradise, have been the grain of truth lost in accumulated falsehood. The severity with which philosophers have repressed reasonings from final causes, till the properties of the world shall be ascertained by induction, applies in this case. When the languages of the four continents have been all collected and considered;—when the affinities of nations have been settled through that medium;—when we have made a plan of the existing facts, arranged by their obvious relations,—we may venture to spe-

* By the two friends, the author means himself and the late Dr LEYDEN, author of the paper alluded to.

culate on the birth-place of the species, and the state in which it was produced. Large quotations from the Hebrew and Arabic would have enhanced the erudition of this work, if these had been pertinent to the subject. But I am certain that they are not so. The Hebrew, Arabic, Chaldee, Syriac, and Abyssinian nations, are a distinct race, the properties of whose speech have been but little examined, and have never been philosophically explained. Philologists of a certain description see no difference among the elements of their erudition. When their raven has left the ark, he builds his nest on a barren rock with materials of all descriptions.

Note N. p. 29.

Children, in the course of the first years of their life, besides the cries produced by pain, express their desires by several short sounds. They taste and feel whatever they can reach. Consequently they are exposed, while awake, to continual sensation and perception. In the noisy talks and objects about them they find abundance of materials for common ideas. They soon attempt to articulate the sounds familiar to them. They are, in this respect, greatly influenced by those who nurse them. Though some vowels and consonants are naturally easier than others, they pronounce those which are most commonly repeated to them. They soon acquire a very considerable stock of general

notions, the fruits of experience, from the dawn of memory till the latest period; and, before they can speak, it is evident that they think nearly to the same extent which they do for some time after. There is a habitual reference in their minds of new perceptions to those already known. This continues throughout life. We compare unusual sensations with those which, in the course of our former experience, they most resemble. If we name them, we do not invent a new term, but we apply one already common in a new sense. If the object have several qualities, we give a short description of it. A savage calls brandy "fire-water;" cannon, "the white man's thunder;" a ship, "a water-wigwam," &c.

The deaf make sounds in imitation of those that they believe others pronounce. They observe the motion of the lips of them who address them. The hands and countenance are the chief organs of their communication. In all ordinary ideas as to matter, common actions, and conduct, they evidently make a proficiency not inferior to those who can speak.

Note O. p. 30.

This is the opinion of the illustrious author of the Theory of Moral Sentiments, and the Essay on the First Formation of Language. He seems to have been misled by the unqualified assertions of philosophers, as to the degree in which savages form ab-

stract notions. A distinction should be always made, in speculations on this subject, between ordinary and philosophical abstraction. No peasant forms *refined* ideas respecting morals, or abstract reasonings on causes and effects. But still he has a greater stock of general words than to call every river a Thames.

In short, our knowledge of language and man will warrant us to infer, that such words as cave, tree, or river, are from general terms; a cave is a hollow; a tree is a grower; a river is a runner; and it further appears, that the words hollow, grow, and run, are from others still more general. The actual experience of savages always must extend to the qualities of the external world, and the natural feelings. They judge intuitively, rather than reason on this experience, which has habitually undergone the powers of association, abstraction, and the united faculties of a sound but untutored mind.

¶ Note, pp. 31, 32. *

A concise statement of the manner in which the human mind, at all periods, views the external world, is contained in the following sentence: "Every change in the state of things is considered

* There is no reference to this note in the text. It relates to the nine words, which the author has found at the foundation of the European and other languages. (See First Dissertation, closing the Facts and Illustrations belonging to Chapter III.)

as an effect, indicating the agency, characterizing the kind, and measuring the degree of its cause." See Outlines of a Course of Lectures on Mechanical Philosophy, by Professor Robison, Edinburgh, 1797. The author of these was equally distinguished for his moral, literary, and scientific acquirements. The first attempts of men to communicate their thoughts consisted in expressing, by short rapid sounds, the *actions* of the world about them. As these were various, they required various and different signs. The character of any motion or action indicated, by resemblance, the class to which it naturally belonged, and entitled it to the sign of that class. It cannot be easily discovered in what order the signs were invented. The two first in the above enumeration appear to be next to the vocal cries, which form a part of instinctive speech. The character of the action, sharp, strong, violent, or unequal, seems to have produced the articulations R, S, D, G. There is a natural prosopopoeia in these and the other radicals, not the effect of study or philosophy, but of that kind which is the foundation of harsh descriptions, of harsh objects, and the contrary. An ear can distinguish the difference in this respect between DASH and LASH, between RACK and THWACK, between KNOCK and ROCK, to shake. Speculations on this subject are amusing, but they must not be carried too far. No confidence can be placed in works which pretend to divine the sense of words from their articulations. If I had not as-

certained the existence of the above syllables, by the analysis of throwing off the parts of words, which are evidently additional, and affixed for obvious purposes, and of examining varieties, till the simplest form of the word appeared, I would neither have considered these syllables as original, nor stated them as such to the reader.

It is further to be observed, that the doctrine of forming names of objects and acts, from their sound, is not verified by examination, to the extent in which it is commonly held. Very few of the interjections are the same in different languages. The sounds of bees, cattle, serpents, and the like, as they are respectively the same every where, ought to have had similar names in every country. This is not absolutely the case. These natural sounds are expressed by such articulations as the people of any country have associated with noises of that kind. To buzz, in English, is JUJJAT in Slavonic; (observe the J is pronounced like J in French, and not very differently from the English z;) in Celtic it is SUISAN, DURDAN, or TORMAN; in Latin and Greek BOMBIO and BOMBUS. To hiss like a snake is, in Russian or Slavonic, SHIP or SVIST; in Greek SIZO; in Latin SIBILO. In all examples of this kind, I have observed, that the consonants may be the same, but that the word itself is from some general radical, modified for the purpose. Imitative words, made without reference to any radical, are

very rare in language. The words PAPA, BABA, MAMMA, TATA, are quoted as purely natural. It is indisputable, that P, B, T, and M, are the articulations first made by children; but it is forgotten that the nurse is perpetually calling PA, MA, TA-TA, and the like, in the infant's ear. I admit the truth of the articulation, but cannot admit that PATER, MATER, DAD, and the like, are from natural sounds; nor that this accidental circumstance, of their being heard in the mouth of infants, had any material effect in producing FAG, MAG, and DAG, or TAG, the obvious roots, not of these words only, but of hundreds besides in the same line of signification.

Note P. p. 32.

Some command over these words must have been obtained by repetition. AG! AG! AG! would denote that the action was violent and terrible; and AG, AG, AG, AG, that it was done very much, or frequently. The syllable might be used in all the extent of our imperative. RAG, run; RAG, RAG; run, run; DWAG, DWAG; drive, drive; dash, dash; NAG, knock, crush; MAG, MAG, MAG; kill him, murder him by bruising. Bring water, BAG WAG; bring a little water, BAG AG; drive a stone, DWAG LAG. The oldest name for a stone was LAG, cloven, split, from its being a split of a rock. The word rock itself means a rift, a sliced or riven object. Roll a stone, RAG LAG, that is run it. SWAG LAG, move a stone, a heavy

rock by rolling. Any thing that grew, increased, waxed, was said to run, or move, according to the idea of its quickness or force. LAG RAG, take, or lay a reed; MAG AG, bruise the fire, crush it; DWAG AG, dash out the fire, extinguish; BAG AG, move the fire, that is kindle it, raise it, or help it; AG AG, burnt—the repetition marks the thing done; TIG TIG, touch, or touched, smitten; GAG or GWAG, walk; DAG DAG, work work, labour; AG BAG, the serpent bites, (for all twining or sinuous figures, as eels, serpents, &c. were called AG;) AG DWAG, the serpent strikes; AG LAG, the serpent gives a blow; AG AG, I eat: MAG MAG, I am chewing, grinding; NAG, champ it with thy teeth; BAG, he drinks, that is, takes water; WAG, the air moves; TWAG, it is thin, that is, drawn, tugged, tense; LAG, it is flat, viz. laid, levelled; DWAG, he is dead; DWAG! DWAG! killed! killed! MAG! O MAG! murdered! O murdered; BAG, BAG, BAG! they fought very much, greatly; SWAG SWAG, they gave heavy blows; RAG, rushed on. Such I consider as a just and not imaginary specimen of the earliest articulated speech, when words were few, and the natural signs of voice, gesture, and looks, indicated and supplied their deficiency, as a system of communication.

Man, in a savage state, is a rational being, but far more governed by passion, than in his civilized condition. His wants and sufferings produce a

necessary and habitual apathy; but when roused, he is wild, ungovernable, and comparatively frantic. The howlings and exclamations of a barbarous tribe, when it has lost some of its members; and the war-song and war-hoop, used in all savage countries, show that the dominion of imagination is almost unlimited in that state of society. Yet it must not be supposed that uncivilized barbarians do not think that they possess very few abstract ideas, and that all their knowledge is of individual objects. Their knowledge of the qualities of their forests, mountains, and rivers; of their own rude arts and weapons, and of their ancient habits and customs, is various and ingenious in a high degree. Their languages are often more copious in terms respecting these matters than is necessary; and I believe that the most speculative and abstract notions might be expressed in any language, however scanty, if the writer were fully master of the analogy or general law, by which abstract terms are always formed. I shall advert to this subject afterwards.

Note Q. p. 33.

The act, the action, the effect of the act, were denoted by one and the same word. So LAG was the act of laying or striking with a long implement, as an arm, a rod, a staff, a sword; the action of *laying*; and likewise the thing laid, or the *state* of

having been levelled. A verb, a verbal noun, an adjective, or substantive, were consequently produced. Thus LAG, as a verb, was to lay; as a noun of the action, laying; as a noun of the effect, laid, level, plain, broad, stretched, (for all these senses are implied;) or as a substantive, a plain, an esplanade, a lee, or land; also an expanse, a stagnant object, as a lake, &c. MAG, to press, or thrust; signified grind, bruise, gather, collect, condense, unite, which are acts; also pressing, grinding, bruising, gathering, &c. which are actions. Next, it signified pressed, ground, squeezed, bruised, or what is equivalent, mouldered, pulverized, softened, broken, destroyed, wasted; likewise gathered, thickened, collected, viz. large, in any dimension; dark, great, long, broad, thick, &c.; as a noun, what grinds, viz. a mill, the jaws, the stomach; what is ground, meal, dust, mould; what is broken, or softened into a pliant, powerless state, dead, mortified, withered, viz. a murdered or killed man or beast, a withered plant, a rotten or dissolved thing of any kind, a melted thing; or in the sense of gathered, a cloud, a mound, a mountain, a mass.

If a reader attend to the common descriptions of objects in poetry, and works of science, he will find the origin of many of the names of these objects. For instance, a monster, what is pointed at, a show; mountain, a heaped eminence; wall, a

raised mass; a mild man, a softened character; a contrite man, a person improved by suffering; modesty, keeping within bounds or measure; a lier, a hider of the truth; a token, what shows or teaches, (it is from TAEC, to point, or show, and was formerly written TAIKN;) a fly, what flies; a bull, what bellows, and the like.

The cause of change above specified is founded in nature. The quick pronunciation suggested by the diminutive character of the act or object, abbreviates the vowel. Between frequency and diminution of action there is an affinity, which has made the correspondent terms similar in almost all languages. Take the following illustration of this remark: BAT is a single quick hard blow, from BAGT, the participle of BAG, to beat; PAT is a soft blow of the same kind; PATTER means the act of making *many small* pats or beats; but PITTER is to make a succession of still smaller beats, similar to the chittering noise of a grasshopper.

> And pittering grasshoppers, confusedly shrill,
> Pipe gidlily along the glowing hill.
> *LEYDEN's Scenes of Infancy, p. 12, and the note p. 155.*

The common words TIG, a slight and a quick touch; SPRIG, a little branch or spray, originally SPRAEG, a branch; WICK, a little turn or corner; STIBBLE, a little stub or stem; TITTER, a series or number of small audible breathings, from suppress-

ed laughter; WHIFF, a short and small blast from the mouth, from the obsolete WAFF, to wave hastily; TICKLE, to touch smartly, but in a diminished manner from TAC, to touch; TRICK, a light quick turn, from TRAC, to turn or pass. These, and hundreds of other instances, explain this fact. The principle extends to compounds, and in good reading to whole sentences, which go by the name of parenthetical. Vulgar terms, such as shilli-shalli, blibber-blabber, trick-track, wiggle-waggle, fiddle-faddle, and many others used in low, and, often with great propriety, in comic discourse, illustrate this position, which a philologist must not neglect to verify and attend to. From the dawn of speech till its maturity, words of this description not only existed, but abounded in every dialect.

He has a fouth o' auld *nick-nackets*,
Rusty airn-caps and jinglin' jackets,
Wad had the Lothians three in tackets,
A towmont gude;
And parritch-pats and auld saut-backets,
Before the Flood.

BURNS's Poem on Grose's Peregrinations, Stanza 6.

In English.—He has a store of old knick-knacks, rusty caps of iron, and tinkling coats of mail, as many as would be small-nails sufficient to serve, for a full year, the three counties of Lothian. He has porridge-pots, and salt-boxes made before Noah's Flood.—Observe, that jingle is the diminutive of jangle, which is English; and a collection of toys and antiques is sometimes facetiously called a knick-knackatory.

Note R. p. 34.

The Chinese language, of which we owe the only but imperfect account that we have to the French, is a most important article in philological inquiries. It is monosyllabic, and consists of about 20,000 words, all ending in A, E, I, O, U; in ANG, ENG, ING, ONG, UNG; or in a single N, pronounced like NE in the French word profane. The sounds ANG, &c. are like the protracted sound of TANG, or DING-DONG in English. The G is not at all heard. They multiply terms by variation of the accent, inflexion, and tone of voice. There are four varieties in general use; the protracted, slow, and gradually raised tone; the protracted, but even, and not raised tone; the quick, and light tone; the strong masculine tone; but there are other modes of pronunciation besides these. *Secondly*, Every word is a kind of general term, which, when joined to others, forms particular expressions. So MOU is a tree, or wood in general; MOU LEAO wood done or prepared for building; MOU LAN, bars of wood; MOU TSIANG, a wood-worker, carpenter; MOU SING, the wood; PING POU, arm-court, or tribunal of arms; HING POU, criminal court, or crime court; KIANG NAN, river of south; TIEN TANG, heaven-temple, paradise; SHANG HAI KOAN, on-sea-gate, the gate by the sea, &c.

According to its position, a syllable may very of-

ten be noun, adjective, or verb. The nouns have no inflections. The plural is made by adding MEN, which I think signifies more or many: so JIN, a man; JIN MEN, man many, or men. TI is the word which marks the genitive, or relation: SO JIN MEN *ti* HAO, the goodness of men: HAO is goodness. The pronouns are NGO, I, NI, thou; TA, he. Their plural is made by men. SHOU or JU is who and which. The comparative, superlative, and the like, are made in adjectives by such words as KENG, much; TO, much; TSIVE, great; SIAO, little; TSHANG, often; KEOU, enough. The verb is exceedingly simple. In the active, the present consists of the pronoun and the radical. The preterite has LEAO, (pronounce) LEOU, or LEAOU, as in the English how. LEAO signifies done, prepared, wrought. The future has TSIANG or HOEI. The optative is made by PA POU TE! O that; would to God that. The indirect moods are all expressed in the same manner. Examples are: NGO LAI, I come; NI LAI, thou comest; TA LAI, he comes; NGO MEN LAI, we come; NI MEN LAI, you come; TA MEN LAI, they come; NGO TI KEOU LAI, my dog comes, literally, me belonging dog comes; TA SHOU LAI, he who comes; TA MEN SHOU LAI, they who come; preterite, NGO LAI LEAO, I have come; NI LAI LEAO, thou hast come, &c. &c. through all the persons.

LEAO is done, wrought, laboured; future, NGO HAEI LAI, or NGO TSIANG LAI, I shall or will come.

Note S. p. 35.

Every common lexicon shows the truth of the above observation. The various senses, or rather applications of a word, are chiefly limited uses of the term. The word hand, for instance, which comes from HEND, to take or catch, is now an obsolete verb. The noun applies to a particular part of the body, but is soon extended to denote any thing like a hand, or performing the offices of a hand; and, in a general sense, to express help, power, execution, activity. It again falls from this general sense into one more restricted and special, when we speak of the hands in a ship, the index of a watch.

Note T. p. 36.

The reader must impress on the memory the precise senses which AG, BAG, (FAG and PAG,) DWAG, (TAG and THWAG,) GAG, LAG, MAG, NAG, RAG, and SWAG, hold in composition. The forms in which they usually appear in the oldest dialects are A, BA, (FA and PA,) DA, (TA or THA,) GA, LA, MA, NA, RA, and SA; but, in course of time, the short vowel, as well as the final G, was absorbed, and the vocalic strain laid on the

penult vowel. Instead of FAG-RA, it became FAGER, FAGAR, FAGOR, FAGUR, at pleasure. The vowel varied according to custom in speaking or writing. So, in English, if fashion did not oppose, we might write HUNTAR, HUNTIR, HUNTOR, HUNTUR, instead of hunter, as we pleased.

Observe accurately, that the proper sense of DA is do or act, of GA go, go through with, finish, which must not be confounded with AG or AGA, having, possessing. DA and GA are the universal signs of preterite or finished action in verbs, and of being put into a certain state in nouns. Thus, LAGED is laid, (lay-do, laying-done;) but DALED is not only made a dale, but having the state of a dale, and, secondarily, belonging to a dale, having a connection with it.

MA is make, form, work into a state. So BAG, push, beat; BAGAMA, or BAGMA, or BAGM, the making of the *act*, *effect*, and *quality* of beating. This is a very common form of both adjectives and substantives.

NA signifies knock, drive, push; (observe, that all our verbs denoting action have a similar origin, being all from roots expressing strong, violent, or frequent effort;) hence it is analogous in its sense and use to MA. So LAG ANA, (lay-drive,) put down, laid. LA means hold, have, have the nature of; as REG, to extend; REGULA, extend-having, that is, either belonging to extending, or having

the property of doing so; a ruler, a wooden rule. BALA, DALA, MALA, and similar forms, stand for BAG-LA, DAG-LA, MAG-LA. RA signifies work with much bustle and bodily exertion, or with great agitation of the substance under the hands. It is annexed to mark both action in the verb or verbal, and the actor, the person, male or female, who acts. In the words BEGGER, LAYER, COMER, the ER, which is a fragment of RA, originally meant beg-acting or working, lay-making, come-making; on which plan BAGRA meant pulling, &c.; CWAGRA or CAGRA, moving, &c.; DAGRA, striking, &c.; LAGRA, laying, &c.; MAGRA, bruising, &c.; RAGRA, rushing, roaring, &c.; SWAGRA or SAGRA, driving, casting, and so on, through the various senses of each. These compounds might be used as new and more active verbs, as adjectives and nouns of any object supposed to act. The contractions of these are BARA, pulled, *bare;* CARA, moved; DARA, beat; LARA, laid, laired, grounded; MARA, bruised, beaten, murdered, or gathered; made more, increased, &c. varying with the senses of MAG; RARA, rushed, roaring, running; SARA, rolled, winded. But, in after times, RA also became allotted to masculine or feminine workers: Whence FACTOR, he who makes; PATER, he who produces; BRODER, he who is of the same breed, from BROGD, birth; SWESTER, she who is of the *same* race; DOHTAR, she who has been produced

by any one. Almost all the northern dialects of the Teutonic use R or RA instead of personal consignificatives, both in the singular and plural. SALA, a settlement, house, room, a word found in all the Teutonic dialects, and in the Sanscrit; is SALR in the Icelandic, and its plural is SALIR, instead of SALA and SALE or SALO.

SA, from SWA or SWAG, signifies work slowly but powerfully, bring about by labour, act, produce. Joined to a verb, it means acting, performing, as BAG-SA, beating, carrying on beating, going on with beating; LAGSA, going on with laying; WAG-SA, performing motion; DAGSA, driving, or going to drive; but the same words, considered as verbal nouns, mean he or she who beats, lays, moves, drives. SA is the common sign of the masculine or feminine agent in the Teutonic, Greek, Latin, and Sanscrit dialects, in which last it is represented by H. Examples: GUD-S, GUDA, GUD, good, he, she, it, in Visigothic; BON-US-A-UM, the same, in Latin; AGATH-OS-E-ON, the same in Greek; BHALAH, BHALA, BHALAM, good or strong in Sanscrit. The Alamannic dialect of the Teutonic has GUT-ER, GUTE, GUT, good, and so resembles the Scandinavian dialects of the same language.

The consignificatives, by which all the secondary words of all the dialects of this tongue have been in one or other manner, formed at various and successive periods; are, 1*st*, AG and WAG, *act*, *work*,

hold or possess, written A, WA, I, E, O, U; or AKA, IKA, OKA, UKA; or AC, IC, OC, UC; ACH, ICH, OCH, UCH; and AGH, IGH, OGH, UGH; as likewise in several other forms allied to these; *2d*, BAG, FAG, or PAG, bear, bring, make, cause; written BA, FA, and PA; or ABA, IBA, OBA, UBA; or APA, &c. AFA, &c. and often AB, AF, or AP; and ABH, IBH, OBH, UBH; and APH, IPH, and the like; *3d*, DWAG, THWAG, or TWAG, do, execute, accomplish, written DA, THA, TA; or D, TH, T, with any vowel preceding; or DH, TH, in Celtic and Sanscrit; *4th*, GWAG or GAG, move, go, go on with; written GA, GE, GI, GO, GU; or CA, CE, CI, CO, CU; and ă, ĕ; or GHA, GHE, GHI, &c. CHA, CHE, CHI, in Alamannic, and Y in old English. It is prefixed rather than added, though it is added in Greek preterites. *5th*, LAG, take, work, hold, possess; written LA or AL, EL, IL, OL, &c. *6th*, MAG, increase, mould, make, form, written MA, ME, MI, MO, MU; or AM, EM, IM, &c. or AMH, IMH, AIMH, UMH, &c. *7th*, NAG, force, work, labour, make; written NA, NE, NI, NO, NU; or AN, EN, IN, &c. or ANN, ENN, INN, and the like. *8th*, RAG, rush, agitate, bustle; written RA, RE, RI, &c. or AR, ER, IR, &c. *9th*, SWAG, and SAG, work by carrying on, toil; SWENK, labour; written SA, SE, SI, SO; or AS, ES, IS, US, EIS, and the like, varied by the preceding vowels; written also AH, IH, OH, UH, &c. and ASH, ESH, ISH, OSH, and the like.

The application of these to the formation of

new words seems to have been regular, but not without intervals of time, longer or shorter, as circumstances dictated. For instance, before the word thunder was made, it was preceded by two stages of the verb, if not more; first, THWAG, to sound, allied to DWAG, was formed; then THWA-GA-NA noised, and abstractly THWANA or TANA, loud noise, whence the Latin TONO, I make a rapid loud noise; but the Teutones from THWAG formed THWOGAND, sounding, a present participle, and noun, which they contracted into THUND. It is probable, that THUNDYAN, to thunder, was long used before RA, make, was added to it. Hear, love, come, drive, may, must, have existed as verbs before the formation of hearer, lover, comer, drift, drove, might, though a thoughtless philosopher will say, how can the names of an act precede the naming of the agent from whom the act arises? The successive stages of words may be learned from their analysis.

Some English and Latin words possess an amazing number of component parts, slowly formed and put together. Even short terms comprehend more of them than would be supposed. Various, in Latin VARIUS, is WAGA-RI-GA-SA, from WAG or VAG, bow, bend; RA, make; IG, have; and SA, *he*, or rather make, by custom appropriated to person. VARUS, from VAGA-RA-SA, means he (SA) who is VAGA-RA, made, bowed, or bent: VARIS CRURIBUS

is with distorted legs; but VARIUS is a compound of VAR, bent, uneven; and VAR-IG-SA is he that has (IG) the quality of inequality. Things that are not equal are different, that is various, said the founders of the Roman empire. Different itself is from DI, in Gothic TWA, and in Scotch TWAY, and FERENS, the same as BEAREND, bearing. TWAY-BEARING legs, which are legs bearing in separate ways, are allowed not to be equals. Moderation is, in all its parts, MOG-DA-RA-TI-GA-NA-GA, formed in this succession; MAG, seize, comprehend, include, contain, measure; MOG-DA, measured, the preterite participle by DA, done: whence MOD and SA; MODUS, measure, bound; and SA agency, which is implied in all ancient nouns. Add RA, work, to MOD; there results MODERA, was making to have bounds, keeping in bounds; whence MODERATA, a preterite participle, kept in bounds. Add IG, make, to MODERA; and you have MODERATIG, an adjective, which means making kept in bounds, or having the quality of being kept in bounds. To MODERATIG join ANGA or ONGA, a compound of NA, make, and GA, go, which is the origin of our ING in present participles; and MODERATIGONGA is obtained, an abstract noun quite analogous to the Teutonic; BEWEGUNG, motion; HILDIGUNG, inclining; ERMAHNUNG, admonition. For all Latin nouns which end in IO-IONIS were of a participial nature. Thus region, diction, motion, the true forms of REGIO,

DICTIO, and MOTIO, are old participial words, analogous to ruling, speaking, moving, in English. The moving of the horse is the same as the motion of the horse. In German motion is BEWEGING, bewagging in English. The Latin process of MODERATIO is METIOR, MODUS, MODERO, MODERATUS, MODERATIO.

These examples will show the nature of the numerous parts, of which the shortest as well as the longest words consist. But the exhibition of these parts in the above manner wearies the mind, and fatigues it by their excessive multitude. It is a more intelligible and useful method, to trace the slow and increasing course of derivation and composition; to mark how VAG, bent; became VAG-RA or VARA, then VARASA or VARUS; how VAR became VAR-IG, VARIG-SA, or VARIUS; and how VARIUS produced VARIO, I make different, and VARIATIO, when variation, which signifies the act of becoming different, the effect of that act, and the thing subjected to the act. The same process may be extended to the longest words. Incompatibility is compounded of IN, not; CON, together; and PATIBILIS, endurable or tolerable. From PA or PAG, bear, carry, endure, came PATIOR, I bear or suffer. The compound COMPATIBILIS, capable of suffering, to be together, was next formed; then INCOMPATIBILIS; and lastly, the abstract noun INCOMPATIBILITAS, in a low stage of the Latin tongue. In

France this noun was changed into INCOMPATIBILITE. But, to explain the origin of IN, CON, BILIS, TAS, and TE, is inconsistent with the rudimental nature of this part of the work. All of these are illustrated elsewhere in their proper places. This rule, however, may be depended on, "That all the changes in the language of Europe, or, what is the same thing, in its dialects, have been subject to certain laws, not of an anomalous, arbitrary, or irrational nature, but such as have arisen from the mind of tribes and nations exerting its powers on the mass of hereditary speech, that the purposes of communication might be obtained or promoted." Hence all changes, even the most violent, fall within the plan of the philologist. As the material world, however unaccountable its changes may appear to the ignorant, exhibits to the philosopher, in proportion to his knowledge, a perfect obedience to order and regularity; so the analogy between nature and language may be asserted in the broadest terms. When a volcano has ruined the soil in its vicinity, a new one is gradually formed out of the lava, and other actual accumulations, on which arise a new, and possibly a more beautiful vegetation. When one original language is destroyed by the prevalence of another, a new compound is produced out of the existing materials, the formation of which is never accomplished without the action

of general laws, modified, indeed, by local circumstances.

Note U. p. 36.

The innumerable derivatives of this radical, which varies its form into AG, HWAG, VAG, and, in the Celtic and Cymraig dialects, into FAG and GWAG, present a noble and effectual illustration of the analysis contained in this work. In all the Teutonic dialects, the derivatives of WAG, (in German and Scandinavian pronounced VAG,) present a continual and obvious chain of connection, which directly leads to a discovery of the intricate course, by which language advanced to its present variety and perfection. Many of the intermediate forms between the simple radical, and the most compound terms, are lost as separate words, and can be found only in composition; but the most complex forms indicate, with indubitable certainty, that they owe their origin merely to a greater use of the consignificative terms, and we are enabled to trace the affinity between WAG and the *words* wonder, willing, wanton, world; or validitas, vehementia, volubilitas, verecundia, veneratio, and the like; with the utmost precision.

The Anglo-Saxon Dictionary of Lye and Manning contains many hundreds of folio pages, full of words that begin with HW and W. The number of Latin words in V is not small. In Sanscrit and

Slavic, words in v form a considerable proportion of each of these languages. Attentive observation, however, is not only able to discover, that these lists of words do not consist of individual terms, connected solely by alphabetical arrangement; but likewise to discern, that all those terms stand to a single radical, in the relation of derivatives to a primitive. An intimate affinity universally appears among the particular words in each list. The progress of signification and external form may be traced by the assistance of learning, judgment, and a just regard to the rules of inquiry, prescribed by the subject.

Words, beginning with L, M, N; and W, or HW; appear in better order under their initial letters, than words beginning with B, G, D; because words really derived from BAG, in almost every dialect, must often be placed under P, F, or PH; and words from GAG often fall under C, CH, or K; as words from DAG must frequently be classed under T, TH, and the like, on account of pronunciation. In many dialects S is liable to be changed into H. In the Homeric Greek, S and W are both changed into H.

The series of derivatives formed from WAG, *move;* by the addition of the nine consignificatives, ran in this manner: WAG, WAC, WAB, WAF, WAP; WAD, WATH, WAT; WAL, WAM, WAN, WAR, WAS. WAG was often pronounced WAH, WACH, and WA. Not

one of these new compounds wanted that peculiar shade of meaning, which the particular consignificative used was fitted to give to WAG. The series now given is a perpetual contraction of WAG-AG, WAG-BA, WAG-FA, WAG-PA, WAG-DA, WAG-THA, WAG-TA, WAG-LA, WAG-MA, WAG-NA, WAG-RA, WAG-SA. On several occasions, the contraction is not performed, which enables us to see the ancient state of composition. The reason why contraction was avoided was to preserve a distinct shade of sense. WAG-LA originally signified to turn, to put over, to roll: it was variously written or pronounced WALA, WAELA, WEALA, WEILA, the G being first articulated as H, and then entirely dropt. WELO, WEILEO, I roll, being in Greek the same as VOLVO in Latin, and WEALOWIGE, I roll or *wallow*, in Teutonic; except that vo, in the one language, and ow in the other, show that these words are derivatives of VOL and WEAL; but when the primitive WAG retains the sense of shake, WAG-LA, its derivative, is not contracted into WALA; for contraction would confuse the verb WAGLA, to shake often, with WALA, to roll or turn.

After the series above mentioned had been formed, each individual word in it became liable to receive anew the nine consignificatives. WALA, turn, roll, sway, govern; also increase, augment, grow, bred; and agitate, move, boil, like water in motion; produced many words quite common in

Europe, such as WEALB or HWEALB, a turn, a bend, arch, side; HWEALP or WHELP, an animal produced HWEALC or WEOLC, a turned, rolled shell; WEALD, direction, power, strength, sway; WEALT, a turn, a movement; WEALTH, plenty, from WALA, active, strong, abundant; WEALG, rich, plentiful, also roll, turn; WALMA, or WEALM, boiling, agitated water; WILNA, a girl bred in one's house, a home-born slave girl; WALAR, rolling, powerful, strong; WALS, a turning, a revolution.

Though every individual word in the series might receive the consignificatives, yet harsh and unnecessary compounds were naturally avoided. Instances of WALAL, WARAR, and others resembling them, are not found. Every primitive had, as has been shown, many different but kindred senses. Compounds often occur of the radical and the consignificatives in some particular sense, to the exclusion of all the other senses.

The perpetual series of compound words, which forms by far the greater part of all the ancient and modern dialects of Europe, was not produced mechanically, but under the slow and regular influence of ordinary reason, moulding the materials of speech according to actual necessity, and the other causes which create or enrich language. In early ages, the motives to employ irrational or purely conventional terms, such as occur in civilized countries, scarcely exist; and a philologist has more

difficulty in tracing the origin of such words as TONTINE, GROG, SPENCER, MOB, and many others of that class, than in explaining the vocabulary of an Indian tribe.

Note X. p. 37.

The signification of AG or WAG, joined to any radical, is double, viz. possessive and active. When AG signifies having, it often takes the form of IG, IC, AC, OC, OG, and the like. The compounds are often diminutives; so DOG, a certain animal; DOG-IG, having the nature of a dog, a little dog; LEAF-IG, leaf-having, viz. leafy; MERUM, wine; MERA-CUM, having the property of wine; VERUS, true; VER-AC-S, having the property of true; PATER, a father; PATR-IC-US, he who has the nature of a father, or has something of a paternal property; PATR-IC-I-US, for PATR-IC-IG-US, he who possesses the quality of belonging to a father or senator, viz. he who is a senator's son or relation. The Romans called their legislatures PATRES, and the Goths ALDORAS, elders, or old men. The chief Roman council was called SENATUS, from SENEX: the Burgundians and Visigoths called their chief priest, and indeed all old men, SINIS-TANS. See more on the possessive signification of AG in the account of the Teutonic, Latin, Greek, Celtic, Sanscrit, and other dialects examined in this work.

The active sense of AG is remarkably frequent in the formation of derivative verbs. In the softer dialects, AG becomes AYA; YA, A, E, O, &c. according to local convenience. It may be termed the verifying consignificative, for, whenever a noun comes to be changed into a verb, it is subjoined. Examples of this are innumerable, as LUFA, love; LUF-IG-A, I make love; FUMUS, smoke; FUM-IG-O, I make smoke, or I put smoke upon; SPAR, spread; SPARGO, I actively spread; VER, turn, from WAR, (WAG-RA;) VERGO, I turn to, or over, as a dish, by inclining it, or as the sun, by declining downwards; LAG, lay in Visigothic; LAGYA, I lay actively. To multiply examples of this universal use of AG would be to anticipate what is to be said elsewhere, and to pillage every lexicon from India to Britain. The Latin and Greek AGO, and the Celtic AG, are the purest representatives of this word, which is not to be considered as descended from them, but as their primitive, employed in a particular manner. AG, as an active or possessive, must not be confounded with the G primitive, which appears in such words as AG-O, I act; LEG-O, I gather; TEGO, I cover; REGO, I stretch or direct; VIGEO, I grow, I wax. The possessive G is included in SECO, I cut; DICO, I say; ACER, cutting, sharp; VACO, I am empty, and many others in all the dialects; but it requires sound and acute discernment to separate the examples, in which C is a corruption of

the radical G, from those in which C is the contraction for GAG. LUCTUS, grief, is from LUGTUS, that is, from the preterite participle of LUG, lift up the voice, shriek; but VAC-O, VACUUS, and the like, are from VAG-AG, having the property of moving, of weakness, of insufficiency, insolidity, emptiness. The reader must diligently compare the Teutonic WAC, the Latin VACO, and the Greek OUK, empty, *not.*

The derivatives of the radicals and of their compounds, which have been formed with DA, done, are so innumerable, that they constitute by far the greater part of all the languages of Europe, and of those in Asia which are allied to them. Every word in which A D, A T, A TH, or DH, make their appearance, except these be its initials, has been or actually is a preterite participle. From such a participle, in the infancy of language, rose many hundreds of those nouns and verbs, which we have long considered as the most simple and original. It is sufficient, in this place, to mention our own *words* at, bat, dad, side, get, meet, fit, foot, lid, board, word, sword, herd, hilt, wild, wood, west, rot; which were originally all preterite participles, and were uttered AGT, BAGT, DAGDA, SIGD, GAGT, MEGT, FAEGT, FAGD or FOGD, HLIGD, BRAGD and BRAED, WORED, from WOR speak; SWERED, HWERED, HELFT; WIGLED, WOGD, both from WIG, to grow, as SYLVA in Latin produced SALVATICUS and

SALVAGE, wild; WESED, set, from WES, and ROGT, broken, dissolved, in Latin CORRUPTUS. In the late ingenious Mr Walker's Rhyming Dictionary, in which the modern English words are arranged according to their terminations; all words under D, under DE, under TE, and under TH, derived from whatever ancient or modern European language, were originally either preterite participles or adjectives, formed as preterite participles. The English *words* strength, health, and worth, originally STRENG-DA, HEAL-DA, WOR-DA, are not more so than the *Latin* explicate, advocate, candidate, or the *French* petard, void, lizard, bombard; though some of these last have compound terminations. This rule is infallibly true in Teutonic, Celtic, Cymraig, Latin, Greek, Persic, Sanscrit, and Slavonic, throughout their varieties. The only exception to it occurs in the case of words in these languages, derived from the present participle in ND or NT, or NTH, which are varieties of NA and DA, combined to express actual, present, or rather *proceeding* action, not completed, but advancing into that state. The *words* wind, ventus, agent, patient, bind, round, from RANDE; sound, hand, stand, find, are but a scanty specimen of the mighty order of nouns and verbs which have risen from the present participle. Almost all words in AND, IND, OND, UND; ANT, ENT, INT, &c. are of that order. The exceptions consist of words in

EN, AN, ON, IN, and the like, which have received, in the course of time, the preterite consignificative D, or T, or TH. Thus MONATH, a month; MUNTH, a mouth; TUNTH, a tooth; MUND, or GAMUND, the mind, are not present but preterite participles, changed into nouns. They come from MONA, the moon; MUN, catch, take; TUN, bruise, chew; and MUN, take; for the founders of language called every external and internal faculty a taker, (perceptor or perceptio,) from its seizing knowledge.

Next to the compounds of DA, those of MA and NA constitute two of the largest orders of words. All words, from whatever European language, (two or three excepted,) which, in Walker's Dictionary, close with N; were once preterite participles, in the model of given, driven, striven; or adjectives participially formed. Nouns in ION originally ended in ONGA, which is a form of the present participle, compounded of NA and GA; signs of preterite action. The *words* an, clan, man, on, yawn, sun, town, win, oven, sign, loan, and many others equally short and apparently original, were once EACN or ACN, joined; CLAHAN, born, bred as a child; MAGN, a son, or what is born; ACNA, joined to, placed with; GAN, opened, gaped; SWINNA, she who shines; TOGNA, what is enclosed; WIGNA, gained by exertion of bodily motion; UFANA, a thing raised above, a vault, a stove;

SIGNUM, what points out, from SIG or SWIG, point, indicate, shine; a verb equal to TAEC or TAC, indicate, show, *teach*, whence TACN, a sign; LOHN, given, a thing given, from LAC, give, or take. All European and Indian words in M are of a similar description; for instance, DAM, a mother; BEAM, a tree; KAM, crooked; MAM, a mother; GEM, a bud; RIM, a border; DOOM, opinion; TERM, a limit; FORM, a shape; FILM, a thin skin; MAIM, a hurt; though some of these came from one dialect, and some from another; yet they were originally DAG-MA, she who suckles or breeds; BAGM, a branch, or piece of a tree; CWAGM, twisted, distorted, winding; MAG-MA, she who bears; GIGMA, what grows or sprouts; RIGMA, the top, point; DOGMA or THOGMA, thinking; TER-MI-NA-SA, that which points out the march or limit, the same as TECMAR in Greek. TEC and TECR or TER, mean to point out, show. Our own march is from MARC, a compound of MAR or MER, to show.

The Latin, Greek, Celtic, and Sanscrit ordinary adjectives in ANUS, INUS, ONUS; in AN, ON, IN; or in ANA, INA, and the like; to which must be added all their nouns, adjectives, and verbs in M; belong to the classes above explained.

Note Y. p. 38.

Examples of BA in this use are common in the Visigothic. The radical properly signifies to agi-

tate by a smart blow; but it was applied to manual and personal action at a very early period. The European tongues used BAG, and its varieties FAG and PAG, in many senses, which they afterwards expressed by compounds of RAG. As the dialects increased in terms, it sometimes took place that WAB, for instance, took one sense, WAF another, and WAP a third; though they were originally the same. In old English, WEB signified to weave, WAF to blow like a light gale of wind, and WAP to cast one's arms about in a quick irregular manner.

The Visigothic adverbs AGLU-BA, difficulty-bearing; ARNI-BA, care-bearing; GLAGGWA-BA, sharp, quick-bearing; and others of that class, show the early use of this consignificative, in the composition of adverbial adjectives. The verbs HAB, hold; GIB, give; LIUBA, live; LIBA, love; HLIF, lift; THIUB, take; RAUB, rub or pull; NIP, squeeze; WAIB, enclose, wrap about; LEIB, leave; SLEP, slide down, sleep; THRAF, make strong, vehement; HOF, raise, lift; which at first were HAG-BA, GAG-BA, LIG-BA, LIC-BA, HLIG-BA, THAG-BA, RAG-BA, NIG-BA, WAG-BA, LIG-BA, SLIG-BA, THRAG-BA, HAG-BA; from HAG, move, hold; GAG, move to; LIG, fix in a place; LIC, agree with, like; HLIG, seize, lift; THAG, take; RAG, rush, pull; NIG, crush; WAG, cast, cover; LIG, let go, leave; SLIG, cast, slide; THRAG, press; HAG, lift, raise, heave.

It is singular enough, that LEIB, leave, has, in different dialects, gone through all the varieties of form assumed by BA. In Alamannic IH BILIBE is I remain, that is, am left behind. The Saxon LIF or LEOF produced our common *form* leave; and the Greek LEIPO, I leave, is an ancient variety of LIBA.

All words which end in B, F, or P, as dab, drab, rib, knob, garb, sib, verb, orb; deaf, leaf, chief, staff, cliff, buff, shelf, of, wolf; and gap, leap, deep, ship, up, lop, and the like; are compounds of BA, with a radical, or a radical already compounded. The ancient forms of these words were DAG-BA, DRAG-BA, RIG-BA, CNOG-BA, GEAR-BA, SWIG-BA, VER-BU-MA, HWERBIS, a rounded whirled object; DAUB, beaten, obtuse, dull; LAUB, HEAFOD, and CAPUT in Visigothic: HAUBITH, what is raised; STAG-BA, a walking stick; CLIG-BA, what is cleft; BUG-FA, a beating, an impulse; its sense of tawny is from the buffalo's hide: SCEAL-FA, a cut board, or broad cut rock; AG-BA, AB, AF, touching, joining, relating to; WUL-FA, a ravenous animal, from WIL, tear: GAPA, or GE-AG-PA, opened, an open, a breach; HLAG-PA, lift up, leap, jump; DIG-PA or DEG-PA, driven down, sunk, depressed; SKIG-PA, what is cut out or hollowed by cutting, scooped, a ship or bowl; HUF, lifted, for HAG-BA; LAG-PA, laid on, struck at once. This word is LOP in Teutonic, SLOPT in Greek, and LOP in Sanscrit.

The use of BA and its varieties is every way as great in Celtic, Greek, Latin, Slavic, Sanscrit, and all the other dialects, as it is in those of ancient Germany. AB, APO, AB, which signify touching either in front or elswhere; SUB, under; URBS, a city, from HWERB, make a circle, which the ancients did with a plough; UMBO, a circle, a round; VOLUPE, bringing or containing what is wished or willed; VESPER, he who brings the setting sun, from WES, set, the origin of our own West; LATEBRA, from LAT, lie; VAPULA, I whip others; or as a neuter, I am under a whipping; from WAG-PA, to wap, to cast the lash about; VITUPERO, I *wyte*, or loudly blame, mixing, as on such occasions, great abuse; a remarkable word, which shows that the Gothic or Germanic sense of WITE (sentence, fine, accusation in public,) was known to the old Romans; PALPO, I feel, from FAL or PAL, feel; FEBO, I terrify; HUFAO, I weave; TOPOS, a spot; TUPOS, a stamp; CUFOS, bent, humped; GLAPHO, I chisel; or *cut with blows* of some such instrument, a word nearly analogous to SCULPO; are Greek terms in addition to the Latin ones already enumerated, which coincide with the Teutonic BEB, shake; WEB, weave; TOG, a point; DUB, a blow; GEAP, crooked, or GEHOF, (see Lye, *in voc.* GEHOF and HOFER, gibbus;) LAG, strike, clap; and form a scanty specimen of an universal fact.

Note Z. p. 38.

The derivatives of LA, joined to radicals and their compounds, are equally as numerous as those of BA. The original series is ALA, BALA, CWALA, DWALA, FALA, PALA, GALA, HALA, LALA, MALA, NALA, RALA, SALA, &c. which have many meanings, according to the various senses of each radical. In Teutonic, ALA is little used, the word ALL being from EACIL; but BALA signifies twist, twine; CWALA, crush, kill, originally CWEAL; DWALA, drive aside, mislead, wander; FALA, catch, feel, and move or fall; GALA, playing, singing, wanton, from GAGLA; HALA, lift, hold, pull up; MALA, bruise, grind, engrave by indenting; SALA, remain, dwell, reside, from SAGLA; and SWALA, grow, swell, be strong, vehement. Compounds of STAG, SCAG, and the other original words enumerated in Chapter IV. of this work, are very common, such as STALA, a thing fixed; STELLED and STALA, one who comes and carries off a thing, making long silent steps. REAFER or RAUBER is one who robs, that is, pulls away by force; FOR and FAR, one who carries or bears away any thing; THIUBA or THEAF, one who takes; CLEPTES, or as it is in Visigothic, HLIFTUS, one who lifts things; STALA, one who strides silently into a place, and carries off goods; and NIMMER, the same as THUIBS, the one from THAG, take, the

other from NIM, seize. LATRO is one who lies in wait to steal, or perhaps a taker, from LAT, take: the thing *taken*, was called by the Greeks LEIA, from LA, take; by the Saxons BOTIG, from BOT, gain, get; by the Latins PRAEDA, from PRAEGD or BRAEGD, what is carried off by force.

Note 2 A. p. 38.

RAG, work violently, rush, pierce, shake, forms as a radical the usual series of RABA, RAFA, RAPA; RACCA, or RACHA; RADA, RATHA, RATA; RALA, RAMA, RANA, RASA. In Celtic, Greek, and Teutonic, H is often pronounced before initial R and L. Consequently, such Teutonic words as HLIFTAN, HLINIAN, HLEAW, HLOT, &c. belong to L; and such words as HROF, HREMM, HREFEN, HRUK, HRING, and HRIM, to R.

The power of RAG, make, used consignificatively with radicals, may be seen in ARA, work, join, cultivate; BARA, bear, move, lift; FARA, move, go; PARA, work, prepare, fit out; CWARA and CARA, turn, move, cast; DARA, hurt, bruise, beat; THARA, turn; TARA, pluck, draw, hold; GARA, make, agitate; LARA, lay, spread; also conduct, lead, learn; MARA, beat, hurt, kill; and increase, lengthen, draw out, delay; NARA, to bruise, crush together, drive, force on; SWARA and SARA, force, move on with heavy violence, accumulate, labour, toil; also breathe heavily; HWARA and WARA, turn,

move, move in opposition, keep, guard. The significations, affixed to these, are only a few of those, which belong to each word, and vary in the different dialects. The triple compounds, STARA, SPARA, BLARA, CLARA, signifying stiff, sharp, a plain, clear; will be explained in the ensuing chapter. The series above quoted was originally AG-RA, BAG-RA, FAG-RA, PAG-RA, CWAG-RA, DWAG-RA, and so on of the remainder, but it was early contracted. RA, in all, means act, work, perform, and it is only in a secondary sense applied to denote a male agent, or, indeed, an agent of either sex, in the several dialects.

The word SA has nearly the same power as RA; but RA indicates greater activity, SA greater and steadier force in performance.

As all events in nature were viewed as actions by the founders of speech, every name of quality or property was invested with some of the above mentioned words, which indicated that it was an active existence. The gender of nouns rose from that opinion, many of which were regarded as expressive of agency, that are now considered by us, as totally devoid of any such interpretation.

All consignificatives weakened the strength, but increased the precision of the terms, to which they were annexed. They specified activity, frequency, repetition, and above the actual present performance of the radical sense, an advantage greatly desired by

an ardent communicative mind. The use of them, however, as it is nearly unlimited by nature, seems, in several dialects, to have been carried far beyond the necessary bounds.

I shall insert some passages from writings of various nations and ages, as examples of the parts of this subject; reminding the readers of modern English, and other simple dialects, that all such *words* as heart, head, hand, man, life, joy, fear, mind, body, foot, and the like, which are now considered as neuter, and without any termination referring to gender, were once supplied with every termination of that kind, as formally as in Latin or Greek. These nouns were originally HAIRTO, neuter; HAUBITH, HANDUS, feminine; MANNA, masculine or feminine; LIBAINS, feminine; JOIE, GIOIA, feminine. The original of GAIO and GAUDEO is the radical GWAG or GAG, be active, move, quick, dance, move the hands or feet, move quickly a musical instrument. The words PLEG, play; GLIG, be actively merry; JOCUS, from GEOG, bodily mirth; and GAGMA, or GAMA, merriment; as also MAG, merry, (MAGRIG,) WAG and WANT, for WAGEND, playful, wanton; all allude to quick gestures of the body. Fain and fun are from FAEGN, which means fidging, a sign of mirth, if we may trust nature, and the Scottish poets, who say, "I'm fidgin' fain to see you;" but fear is from FAEGRA, weak, pliable, silly, timid, of uncertain gender. Mind was GEMYND, or GAMUNDS, masculine. Body

was BODIG, probably neuter; and FOTUS, a foot, feminine.

The English, and many of the modern Teutonic dialects; the Celtic, Persic, and the present French, Italian, and Spanish varieties of the Latin; have lost many peculiarities, and contracted many long words, which occurred in the purer stages of their respective bases. The Greek, Sanscrit, and ancient German, underwent each a similar process, the steps of which may be traced with absolute certainty.

Cwitha auk thairh anst Gothis sei gibana ist mis, allaim wisandam in izwis, ni maiz frathyan thau skuli frathyan, ak frathyan du waila frathya, hwaryammeh swa swe Goth gadailida mitath galaubeinais.—Romans, Chap. XII. v. 3.

Verse 4.—Swa swe raihtis in ainamma leika lithuns managans habam, thaiththan lithyus allai ni thata samo taui haband: Swa, managai ain leik siyum in Christau, aththan ainhwaryizuh anthar.

I say also, through the grace of God which given is to me, to all (persons) being among you, not more to be wise than it may be due (necessary) to be wise, but to be wise to good wisdom, to every one so as God had dealed the measure of belief.

As, indeed, in one body we have many members, but all the members have not the same office or work, so (being many) we are one body in Christ, but every one is another or different (person.)

These verses are a part of the Visigothic fragments of the New Testament, recovered by Arch-

deacon Knittel. CWITHA, I *say*, is from the verb CWIGTH, or CWIGD, a compound of CWIG and DA. AUK, *also*, is from AUK, or EAC, a contraction of AG-AG, increase, join. THAIRH, for THWAIRG, is a triple compound, made up of THWAG-AR-IG: THWAG-RA, or THWARA, signified twist, twine; of which THWAIRG is a derivative, and signifies having the property of twisted, thrown, crooked, angry, cross. See Lye, *in voce* THAIRH, which means *across*, and, therefore, through. To thwart is to lay across. ANST, *favour*, is a very remarkable word: it is a derivative of AN, for AGANA, or ACNA, join, agree, be pleased with; also give as a favour. The words CHARIS and GRATIA both mean liking, being pleased with; and, as LEIK, agreeing, occurs in Teutonic; so PLAC in Latin is a compound of LEIK, agree, be agreeable. In ancient Gothic, a spirit or deity that favoured brave men was called *ans*, a lover, a protector. The plural was ANSIS, or ANSAS. After the Visigoths had fought their way southward, they called, says Jornandes, NON PUROS HOMINES, SED SEMIDEOS, ID EST ANSES;—not mere men, but demi-gods, that is ANSES. The word ANS appears commonly in the EDDA, in the contracted form of AS; and, strange to tell, the Scandinavian antiquaries cannot trace it to its direct source. The Scandian dialect, though very pure in words, has suffered greatly by contraction; and it is truly ridiculous

to see how Stiernhelm, and many better philologists, both Swedes and Danes, wander in their native contracted circle, without daring to make proper use of the older dialects. The compounds of AN, favour or love, are GUNST for GE-ANST, and GUND, GUNTH, or GONTH, for GE-AND, which is a part of the names of so many Vandalic, Burgundian, and Lombard kings. GONDERIC is the king of favour or friendship; GUNDAMUND, the defence of favour; GUNDABUND, the bond of friendship; GONDIBERHT, bright in favour; GUNDIBERGA, the defence of favour; GUNINGAS, the name of a family, from its founder's name or nature, signifying liberal. Many of these names are mistranslated by Grotius, in the vocabularies in Hist. Gotth. Vand. Lang. But, to pursue the subject; GOTH or GUD is from GE-AUK'D, aiding, useful, favouring, good, the good serviceable spirit, in opposition to QUAD, the bad, evil, malignant being. GUDA, for GUD-IG-A, is one pertaining to God, a priest, in Latin div-inus, he who consults the gods. MAIS, more, is the same as the Latin MAGIS, a genitive adverb, the radical is MAG, increase. FRATHYAN is for FRATHIGAN: the root is FRAEG or BRAEG, stretch out, inquire, seek; also get, discern, separate, put a distinction between: FRODA, wise, shrewd, is common in Teutonic. The word SKULI, it may be due, is curious: SCAG means to cast down, cast forth, pay: a piece of

money was called SCAGD, or SKATT, a thing paid, of which the diminutive is SCYTLING, or SKILLING, a silver piece of money. The radical SCAG, or SCAT, with LA, made, SKAL, pay, have to pay, be bound to pay, owe; and the verb was transferred to crimes, for all crimes were redeemable by a fine: SKULD is therefore a payment, a debt, a fine, a sin. In like manner, GWIG, or GIG, move towards, seize, hold; with BA, formed GIB, make seize, make hold, give; which, when applied to any thing afforded by the earth, trees, woods; or by tribes to their superiors; signified yield, produce, or pay tribute. GIBELD, GIFELD, or GILD, came first to mean tribute, then money or gold, a fine, crime, *guilt*. So, FORGIF US UREN SCYLDAS, or UREN GYLTAS, means forgive, or give us up our debts. GADAILIDA, he dealt, is from DAIL, a division; originally DWAGALA, from DWAG, cut, or dash in *two*; and LA, the consignificative. MITATH, or MITAD, is not from MODIUS, as the last editor of the Visigothic Gospels somewhere insinuates; but the preterite participle of MIT, measure, or mete; from MAG-TA or MAG-DA, comprehend, contain; for that which holds any thing within its circumference conveys the idea of measuring it. *Raihtis* truly deserves attention: it is the genitive of RAIHT, straight, extended lineally; from RAGT, preterite of RAG, reach, run out; RECTA, and PRAVA or TORTA LINEA, are symbols of right and wrong. LEIK, a body, first signified

shape or form, from LAG-IG, by contraction LAEC. LAG-IG means to have the *property* of laying; as this stone layeth to that one; this man lays to that man; or, in other words, the stones coincide, and the men agree, or like one another. That which agrees with another is similar, and similarity in matter or mind is expressed in the ancient European languages by LEIK, LICA, or LIC. MON-LICA, a *man-like*, is the word for an image of man, a shape of him; and LIC is still more common for his body. LIC-HAMA is used for the living body, and is probably compounded of LIC, shape, and HAM, a covering. The cover of the heart was called HEORT-HOM. LITH, a joint, is from LIGD and LID, a bending.

Anglo-Saxon, by the celebrated Alfred.

Tha lioth the ic wrecca geo lustbaer licè song. ic sceal nu heofiende singan. and mid swi ungeradum wordum gesettan. theah ic geo hwilum gecoplicè funde. ac ic nu wepende and gisciende of geradra wordo misfo. Me ablendan thas ungetreowan woruld-saeltha, and me tha forletan swa blindne on this dimme hol. Tha bereafodon aeleere lustbaernesse tha tha ic him aefrè betst truwode, tha wendon hi mi heora baec to, and mè mid ealle fromgewitan. To hwon sceoldan, la, mine friend seggan "thaet ic gesaelig mon waere." Hu maeg se beon gesaelig se the on tham gesaelthum thurhwunan ne mot!

Translation of Boethius.

The lays which I wretch lately delightfully sang, I shall now lamenting sing, and with very unpolished words com-

pose. Though I formerly invented excellently, but I now, weeping and sobbing, wander from ready words. The untrue felicities of the world blinded me, and then forsook me thus blind in this dim hole (the dungeon.) Then they bereaved me of every pleasure, when I always best trusted to them; then turned they me their back to, (turned their back to me,) and entirely departed. For what (cause) should, then, my friends say that I was a happy man? How can he be happy who might not continue in worldly felicity?

It is unnecessary to analyze the pronouns or other secondary words in this place: these are minutely explained afterwards. Some of the principal words, reduced to their radicals, are LIOTH, a song, or lay; from LIG-DA, a thing laid down by rule, NOMOS in Greek. WRECCA, from WRAG-IG, by contraction WRACC, twist, cast, drive out, expel; is an exile, a banished and forlorn man. GEO is from GEOC, or GE-EC, join, add; it here means time past joined to the present, or lately; it is YU in Visigothic, and JAM in Latin. LUST BAER-LICE is from LUST-BAER, pleasure-bringing, and LIC, like; the literal sense is in a pleasure-bringing-like way. LUST is for LUFST, liking, loving. Song is from sing, a contraction of SAEGING, from SAEG, or SWEG, send forth the voice strongly, soupd, sing. SONUS in Latin was once SWOGENS, from SWEG, for which see Lye, *voce* SWEG, SONUS. SCEAL, *shall*, is literally owe or pay, as above explained. The use of SCEAL, *shall*, is a modern practice, which seldom occurs in the Visigothic. HEOFIENDE is from HEOF, con-

tracted for HAG-BA, lift, raise, lift voice, cry, lament. AND for EACEND, adding, ekeing. MID for MIGD, mixed, united with. SWI, probably an error of the text for SWITHE, very; from SWIG, to be strong, violent; SWIGD and SWIGTH, or SWITH, violent, vehement; SWITHE in Latin VALDE or VALIDE, in later ages exchanged for very; VERE, really. UNGERADUM, dative plural of UNGERAD. GERAD is from RAECED, the participle of RAEC, (RAG-IG,) extend, stretch, spread, explain, make ready, expedite, say out, tell, advise; a word common to all the European dialects. UNGERAD is unprepared, unpolished, discordant. WORD is WORED, a thing spoken, from WOR, (WOG-RA,) sound, speak. GESETTAN, to set down, lay down or compose; is from SET, originally SAEG-DA and SAEG-TA: the word SWAEG, SAEG, or SIG, means sink, roll down, settle, sit; in Latin SIDO. The form SIG produced SIGD and SIT; from which SETT or SAET, to *make* sit, to set; is a causal derivative. The Greek HEDOS, and the Latin SEDES, both from SED, are well known. THEAH is for THY-AH, literally for that also; it is equivalent to QUANQUAM in Latin, and QUIA. AL be it I die, or for all that I lately sung excellently, are synonymous phrases. FUNDE is the preterite of FAND, for FAHAND, or FAGAND, catch, take, get, find, invent. WEPENDE is from WEP, contracted for WAG-PA, move the voice, lift the voice, cry. The Latin

vox or vocs, and the Greek OPS, for WOPS; are of this derivation. MISFO, I err in choosing, is from MISSA, originally MIG-SA, diminution, lessening, defect, fault; and FAH, take, lay hold on. ABLENDAN is from AN, on; BLINED, stopped, ceased, failed in sight, or any other sense. The *word* blunt is of similar derivation. Both are connected with BLIG, strike, strike the edge of, render obtuse or dull; consequently the derivation from BLIN, cease, is ambiguous. TRUWODE, trusted, believed, is from TRUW or TRUGWA, having the quality of TRUG; from TRAG, *press*, tread on, step on, be firm: For firmness, solidity, and truth, are ideas associated by all untutored men. WORULD-SAELTHA is a plural noun, from SAELTH, a fortunate thing, and WEOROLD, what moves round. SAEL is properly what goes on, from SAL or SWAL, which is applied to passing time; and, as the time of any action is considered good or bad, the proper, lucky time, and the action belonging to it, were both called SAEL, a word quite synonymous to HAP, my good hap, and happiness. GESAELIG MON is a happy man, in which remark the use of IG, having. WENDON, they turned, from WEND, a contraction of WIGEND or WAGEND, turning. LA is used in Saxon for O, but it means look, look ye, see now. HO-LA is HO, see; WA-AL, WO, or sorrow-look; WA-LA-WA, woe ô wo; EA-LA, O look. LA, or LO was used for see ye, or see now, down to Shakespeare's age,

who puts it in the mouth of Quickly. See Lye, *in vocib.* LA, HOLA, WALA, &c.

Sanscrit.

Mritè pitari tè wîrā wanādètya swa mandiram
Nă-chirād-èvă widwanso Vedè dhanushi chă-bhavan.

Their father being dead, those heroes having gone from the forest to their own abode, after no long time even, became learned in the Veda and in the bow. Vide Dr Wilkins's S. Gram. p. 632.

The words of this passage are almost plain Teutonic. MRITE is from MRI, die; in Latin MOR, and in Gothic MAURTH; all from MAG-RA, bruise, beat, kill. PITARI is from PITA or PITRA, in Latin PATER, in Saxon FAEDER; from FAGD, generation. TE, those, is in Scottish (from the Saxon) THAE; WIRA is the Scythian AIOR of Herodotus, and the common WIGAR and WEOR; WAER, a warrior, a man, of the Teutonic tribes. See Lye in WIGA and WEOR. WANA, a forest, a wood, from WAGNA, a grown place, is the same as WOGD, WOD, and wood; and WEOGELD or WEOLD, a place grown with trees. ETYA, gone, is allied to GAET, gone; and ITUM in Latin, gone; from GA, go. SWA, self, own, is Teutonic, Latin, Greek, Slavic, and one of the most particular pronominal words in Europe. MANDIRA, a mansion, is from MAND, stay, a derivative of MAGNA, stop, delay, remain. NA, not, is Celtic, Cymraig, Greek, Latin, and of every dialect, at plea-

sure. It is from NAG, crush down, destroy, annihilate. CHIR is from CYR, impede. For EVA, see Wilkins's Grammar, in the list of indeclinable words. WIDWANSO is from WID, catch, apprehend, see, know; in Visigothic, and its kindred dialects, WIT; in Greek EID, in Latin VID. The word VEDA signifies knowledge, the same as OEDA or OEDI, for the Icelanders drop the W in many examples. CHA, *also*, is the same as QUE in Latin, the dative or accusative of QUI or HWI, who, which. ABHAVEN, *they were*, is from BHAV, be, the same as BIG in Teutonic. DHANUSHA, *the bow*, is named DHAN or DA, hold, pull, draw; in Greek TOXON, from TOG, draw.

Note 2 B. p. 39.

Many of our words in SH have compound terminations of SA and GA, or CA. SK becomes SCH and SH. It is the duty of the philologist to distinguish these from original compositions. As to the earlier compounds, the chief classes of these are made by DA, MA, NA, AND, and ANG, as being participial terminations. The reader will find an account of the process in the succeeding chapters. At the same time, he must accustom himself to such contractions as AD, AT, ATH, AM, AN, AND; and to see these vary through all the vowels into AET, AED, ET, ED, IT, ID, AUT, AUD, OD, OT, AM, AEM, EIM, EM, AIM, OM, YM; and so of all others. For, by

the fluctuation of dialect, and from certain causes to be explained hereafter, the transition from any vowel is easy and perpetual into others. In examining the words under any letter in the alphabet, it is prudent to compare those beginning with the last vowel Y with those beginning with A. In Saxon, AHST, a gale, from AH, blow, is often written YST; OMOS, a shoulder in Greek, in Visigothic AMS; and OMOS, raw, in Celtic AMH, from AGMA, sour.

Note 2 C. p. 39.

Ideas expressed by primitives are, in later times, more precisely communicated by derivatives, and compounds of the same sort.

Some prominent or remarkable quality in any object produces the name. As this quality must be observed by all men in every part of the world, it generally happens, that the meaning of its name designates and describes the object to which it belongs. A bird, a fish, a river, are apt to receive their names in all nations, from words signifying respectively to fly, to swim, to run. In our own ancient tongue, the names of FUGEL, FISC, and FLUM, came from FUG, to move, FIG, to move quickly, whence FIGN, a fin; and FLOW or FLOG, to run. It is not certain whether bird be from BERED, a thing borne on wings; or BRECED, bred, by brooding. It is found in the latter sense in Lye's Dictionary; BRID, PUL-

LUS, a chicken. FIGNA is the same as PINNA in Latin. "See, see," said a little girl, beginning to speak, to her brother, who had caught a trout in a neighbouring brook, "see, it has 'INGS," (wings.)

When language has been subjected to composition, there is generally a superabundance of terms for the same object or act, if it be ordinary and familiar. By the constitution of the original language of Europe, AGD, BAGD, CIGD, TWAGD, FAGD, LAGD, MAGD, RAGD, which signify generated, bred, born, produced, begotten, brought forth, procreated, grown, might all be names for a man or a child. The greater part, nay, all of them, were once in use. Time reduced many of them into an obsolete state in every dialect, but, as might have been expected, most unequally. One dialect retained some, which another totally lost. One language preserved ATHAIR in the sense of father, another ATTA, a third TAD, a fourth FADER; and it would not have been singular although the Romans had dismissed PATER, and substituted SATOR or GENITOR in its place.

Let us suppose that all appellative names, such as man, woman, hill, river, sea, land, air, water, &c. are blotted from the memory of mankind; their place would soon be supplied, by affixing consignificatives to some verb expressive of the qualities of the objects denoted by them. A man would probably be called a producer, a woman a bearer, a hill

a height, a river a runner, sea the waved, land the lier or grower, air the blower, water a washer or mover. Objections would be stated to some of these as vulgar or indefinite. They would not be adopted on that account, and others more fantastical and refined would be invented. All that is meant by the supposition, is to show how language has been formed, by a specimen of descriptive names, such as all words of the kind originally were. It may be added, that words introduced in modern times are far less obvious and natural than those of remote antiquity.

When the words of a language are alphabetically arranged, there is but one radical under each consonant, from which all the words beginning with that consonant descend. This is strictly true in the case of the four liquids L, M, N, R; it is less so in the letters D, T, TH; or B, F, P, V; or G, CH, C, H; for these orders of letters are interchangeable.

Note 2 D. p. 40.

The method of analysis is described at the close of this work. By the expression, "the same changes on the same words," is understood the perpetual formation of new terms, by adding the consignificatives to the old. A language in a finished state consists of an uncertain number of words, or senses of words and phrases, appropriated to the expressing of the acts, qualities, and objects, real or

mental, which occur in the exercise of the human faculties. The uses of these words and phrases are settled by custom, the best arbiter of whose proceedings is enlightened, modest, and learned good sense. As the decay of words is perpetual, and as the number of languages is considerable, even within the bounds of Europe; it were to be wished that a scientific plan could be devised.

THE Notes of the Third Chapter may be closed with a VIEW of the PRINCIPAL SIGNIFICATIONS of the RADICAL WORDS in the EUROPEAN LANGUAGES, and in the Persic and Sanscrit.

I. AG.—Act with very rapid motion, vivid force and power; shake, agitate; be strong, animated, bold, vigorous, high-spirited, vehement, violent; pull, waste, consume; vex, pluck, tease, rouse, excite to rage, or to action of any kind, irritate; walk, go, proceed, be in motion, continue in motion, roll; turn, wind, bend in course, wimple, crook, or make deviations real or metaphorical; change, alter; move with a compelling blow, drive, conduct, guide, steer; concuss, divide, cut as wood, split as rocks, &c. open, chink; break by force, fracture; grind with a mill or the teeth, eat, bite, chew, destroy; pinch, squeeze by act-

ing on with violence, press together, so as to make strait, narrow, distressing, anxious, sore; wring, pain; discharge with force, cast, throw, kick; wield, vibrate, use as arms; seize with force and vigour, take, grasp, hold firm, hold fast, possess; work up with the hand or otherwise, lift, raise, elevate, make high, rear; strike, stab, sting, prick, perforate; work on with violent force, bore, dig, cut holes, trench; rub on, rub, sharpen, whet by rubbing, clean, clear; indent with the nails or an acute utensil, scrape, scratch; move on earth, in air or water, run, fly, swim; waggle, totter, be unsteady, rush down, fall; turn round, bend, decline, incline, lean, hang; lean or bend after, pursue; lean to in desire, long for, love, wish, will; struggle, wreathe, wrest, wrestle, contend in any bodily strife or game; gesticulate, be merry, full of joy and life, fidging fain, sportive, jumping, active in mirth, rambling for joy; wind, wander, make windings, err, be perplexed; exert bodily action, work, do, act, labour, toil, be weary and wretched; labour to get, endeavour, strain; move back and forward be pliant, agile, nimble; also be feeble, very flexible, weak, useless, unsubstantial, deficient in force or value, bad, vile; run as water, roll in a current, make waves, be watery, oozy, moist; melt, that is, run down like water; dart as light, shine, burn,

roast, dry, give light, see, act as an eye, look; move rapidly as wind, blow, make clouds and tempests, emit air, smell; breathe; disturb the body or mind, terrify, awe, make tremble, ashamed, stupid with fear, awe, and admiration—shake like a coward, shudder at a terrible or disagreeable object; whirl about, eddy; also make rolls, turns, waves; boil as agitated water; be moved with violent passion, be furious from anger, hate, zeal, &c.; keep, keep in and out, defend; apprehend with the senses or mind, feel, perceive, think, reckon, learn, know; make actual search, seek with importunity of actions or words, woo, ask, solicit; move or raise a cry, sound, speak in a clear note, say, act as a sounding body, or as the ear, the organ that perceives sound, hear, listen; also yell, echo, burst into sound; pass as time, move forward continually, begin and go on, proceed, succeed; spring, go forth, grow, increase by active and constant progression, generate as plants and animals, breed and grow up, be growing and young, increase, enlarge, feed up, fatten, rear, nourish; be perpetual, unbroken, united, entire, whole, sound, enduring, eternal; be actively put into conjunction or union, join, yoke, apply, use; add a benefit of any kind, help, bestow, favour, honour; cast over, clothe, cover, bend around, wreathe, tie, encircle; be stiff, hard, fro-

zen, strong, and repellent; sting, be sharp, acid, acrid, keen; convulse, die.

2. WAG is a variety of AG, and indicates less rapid but more *operative* exertion of action. It signifies wag, agitate, shake violently, waste, make tremble, vex by agitation, work, labour, act with power and vigour, toil and fatigue by labour, weary, make wretched and exhausted; show force, power, strength, valour, lively motion; grow, as plants of every kind, grass, trees, buds; grow as animals, be conceived; grow as any organized substance from its conception or budding to its maturity, become large, old, tall, be fruitful; move along on the back, wear; carry with the hand, bring, or carry by motion on the ground; seize, catch, take, conceive in the womb, perceive, see, observe, remark, learn; grope, handle, try, get, find, hold, hold fast so as to defend, hold fast and firm, keep, act as an obstruction, a weir, a keeper, a warder, a preventer, forbidder, warner; shake, tug, pull, rouse by pulling, waken, raise up, excite, harass; move in a rolling form, as a wave; make waves, as boiling water, a bubbling spring, the agitated ocean; roll round, whirl, wheel; turn, take turns, change by turning, wind, wimple, walk up and down, be unsteady and mutable, bend in an angular manner, make windings and wanderings, go off the line, err, be wrong, be

twisted, distorted in body or conduct; bend back and forward, be nimble, agile, elastic, stout; be weak, pliant, unsubstantial, defective in force or value, bad, vile, useless, evil, vain, vacant, empty; waggle, writhe, wriggle, wrest, wrestle, labour in contest, contend for in war or by exertion, win, labour for; make gestures, play nimble tricks, play on a person, joke by actions and words, trick; use indirect conduct, or wiles, cheat; move as water, flow as air, blow, breathe, roll as clouds; cast around, cover, clothe, wrap about, bind around, involve, muffle up, encircle: raise a sound, burst into crying, wawl, wail, speak, sing; cast forth, vomit; dart light, burn, shine; agitate by heat, warm; agitate by rubbing, wipe, scour, sweep; follow in a race, pursue, drive, hunt; move by gentle solicitation, entice, woo, seduce; be roused, affected, mad, frantic; place by active motion, lay down, found, deposit; move and live in a place, continue, rest, dwell, be settled and fixed, haunt; agitate as pain, shoot—ferment, show action; lift up, weigh, poise, wield; fall, incline to in body or mind, desire, will; pass, go, run down, waste, decay; masticate, grind; draw down, swallow, devour.

3. HWAG, a variety of AG, expressive of still stronger action. It signifies strike with a violent force and effort; chop, hew, knock, cleave,

kill, break, divide; press together, confine, keep or collect by force, squeeze; seize with violence, grasp, hold, have, possess, connect, join by catching or notching together; be very strong, impetuous, compact, hard, solid, whole, firm and harsh; drive down, depress, sink, impede, lower, oppress, spare or save by keeping down; bring about by acting with violence on the ground, digging, cutting, holing; act with great strain and effort of body or mind, hie, haste, pursue, toil after; hit, strike, hurt, wound; lift, heave, elevate, exalt, raise any thing to a height, as a hedge or wall; grow up as plants and trees, rise into a stem, bear fruit or leaves; act on by fire or any violent agent, heat, burn, fry; move onward, proceed, go, succeed; drive round, wheel, whirl, twist, spin about, go round rapidly or slowly, bend, roll, roll to one side, incline, have a devexity, lean to, love; turn or cast over, wrap, involve, cover, hide, conceal; lift or hold with the hand, keep, settle, defend, preserve, keep cattle; send forth air or breath with force, blow, blow, and whisper as wind, wheeze, blow up, taint; roll away, change by motion, depart, vanish; raise, as a house, a hall, a dwelling; send up a cry, raise a shout, laugh, call, call on, challenge; cut, shape, create, form, give hue, or colour; bound, leap, hop; communicate sound, hear.

II. Bag.—Strike with a very smart blow, beat, bang, hit, shake with an agitating stroke; strike in pieces, cut separate; break, burst, fly to pieces, cleave; make contrite, soft, gentle, weak and silly, effeminate, *fractus*, sweet or powerless in action or any sense; stupify, deafen, deaden, kill, destroy the powers and senses; act on rudely, grind, whet, rub, polish, clean, purify, sweep, brush, smug, dress; agitate, disturb by bodily or mental annoyance, frighten, grieve, vex, terrify, make tremble, put into shaking, abash, awe, shame; ram, pave, level, make even and smooth, beat down, bring low, make low or base, bring to the ground; touch, seize and grasp rudely and firmly, handle, feel, try, examine, hold, keep, fix, guard; work, labour, act, toil, fag; work very much, weary, make faint and miserable, exhaust, harass; ply back and forward, be weak, feeble, faint, useless, flexible; bend into an arch or bow, make crooked, uneven, like a bay, a fold, a plait, a circle or binding; bind, roll about, bind together, connect in any way; step, walk, go, go on rapidly, bend along, proceed, leap, *spang*; dart rays, shine, burn, act on by fire, make luminous, red, hot; soften or harden by heat, bake, bask, cook; draw or lift by suction, or some elastic power, suck, drink, draw in, imbibe; drive forth by spouting, spitting, reaching, or some convulsive effort; pull, pluck, vellicate, tug, pinch; drive or press together, join

together, fadge, connect as joinery, make firm, stiff, solid, hard, harden, stiffen, freeze, make into lumps, coagulate, clot; wield, shake, vibrate, make move as a spear, or tremble as a chord struck; move, agitate, guide, direct, impel by any method; rob, rive away, strip, flay, excoriate; make motion, roll, roll round, run round, circle; make many quick motions, or rather be full of motion, versatile, fickle, changeful, various, coruscant like flames; tread smartly, bound, bounce in going, be fleet, nimble, elastic, strong, vigorous; show vigour, violent power, apply force to action, be brave, bold, warlike; show strength, power, useful virtue; help, aid, benefit; increase, add, supply defects, amend; burst out in crying, roar, bellow, sound, bay, utter sound, speak, tell, sing; seize, catch, lay hold with any sense, apprehend, take, think, suppose; move by the hand or any other way, bear, carry, as a tree, fruit, or leaves; bring, bring forward, bring forth or produce, as either sex of men and animals; bring up, feed, fatten, nourish, wax and grow, as trees or plants; bruise, masticate, bite, grip, chew, cut by biting; beat one another, combat, fight, contend, bicker; use severely with words, threaten, chastise with words; blow or drive forth, as is done by winds; blow up, make prominent and ventricose, swell, make turgid, blow as air; dip or dabble in water, dash into water, tinge, bathe, wash,

soak, drown; set down or lay with active force, found, put, put down, establish; cast missile weapons, hurl, jaculate, cast forth water, spring; press, squeeze, express, drop, distil, become liquid, melt, be wet, foul, rotten, putrid; break into dust, pulverize, be brittle and rotten, crumble; tread on firmly, depend on, lean on, trust, believe; move up and down in a place, remain, endure, stay, dwell, bide, *be*, linger; draw out, extend, rarify, extend in time and place, be long, large, broad; bow, bend, incline, reach towards, reach at, desire, have a bias, will, intention, design; fall, fail, give way, tumble; deaden, make withered and drooping, fade; stab, sting, strike with a pointed weapon; move, go, travel, pass over; labour, work, bustle; thrash, as corn; stamp, stain, maculate, indent; come, happen, fall out in time, occur; be moveable, fickle, unsteady, wily, deceitful to the foot, the eye, the mind, glitter, shine, vary; beck, signify, give signal; eject, squirt, piss; act on by fire, heat, be angry; blow on, cool, make cold, starve, dry.

FAG, PAG, PHAG, are varieties of BAG, which was corrupted and softened in many words before the dispersion of the tribes from the parent stock.

III. DWAG.—Dash, strike, strike most destructively, knock, hit hard with any instrument, clash; stun, stupify, and make dead or dull

in sight, deaf in hearing, obtuse in every sense, stupid in mind, dizzy, torpid, sleepy, dozing, swooning, heavy, dormant; kill, hurt, damage, excoriate; act forcibly upon, feel hard, harsh, solid, rude, firm, strong and powerful to any sense or perception; be painful, severe, heavy, the object of care, anxiety and distressing love, be dear; bear heavy, collect heaviness, thickness, darkness; disturb, vex, terrify, frighten, make weary in body and sad in mind; work with energy, labour, *do*, perform; show power, strength, valour, virtue, ability, rude courage; spring, produce, breed, generate, grow as trees, plants, or grass; breed as animals; pull rudely, draw, suck; draw in liquids, drink, swallow; pull in two; tear, rend, lacerate; strike mutually, contend, fight; dart beams, burn, act as fire, singe, waste, destroy; move on with force, run, fly, swim, proceed; twist about or round, roll, whirl; wheel, twine, distort, make unstraight, cross, thwart; be full of violence and rage, rude, fell, severe; cram, condense, cramp up, fill, obstruct; seize with the hand or fist, hold, grasp, pluck, touch, grope, get, give with the hand, make, take; press, squeeze, express, drop, liquify, be moist, and wet; soften with moisture, sprinkle, dew, damp, rain; work as dough, pound, pulverize, belabour; cut the ground, dig, hollow, depress, make dikes or trenches; go, move, walk, come, flow,

stream; blow violently, sound by blowing; go from, leave, separate from, desert; stab rudely, gore, spit, perforate as with a blunt weapon; ding, drive, compel, conquer, beat, thwack, thump; cast, dart, throw; press closely in pursuit, chase, chase away, hunt; give a loud heavy sound, produced, as it were, by beating or breaking, thunder, thud, make din, noise; use the hand, work, serve, minister; rub, grind, grind down, whet, sharpen, wear, consume; bite, bruise, chew; mollify, soften, sweeten, mitigate by action, tame, subdue; shine, appear, make appear, show, teach, direct, make known, know; cut, cut out, make by cutting, shape, form; eject from the body, evacuate; point, dash, dot; act on by fire, heat, thaw, warm, cherish; melt away, waste as in *tabes*.

2. THWAG is a variety of DWAG. In most dialects they are written in the same manner, and their signification is the same. In Teutonic THWAG has the senses of beat, thwack, thump: twine, twist, distort, wrest, chide severely; blossom, grow as plants, bushes, &c.; eat, take meat; take or give with the hand, serve, minister; soften, thaw, melt; thicken, condense, cover, thatch; perceive, think, judge.

3. TWAG is another attenuation of DWAG. It usually signifies pull rudely, tweak, tug, taw, sub-agitate, work, till, cultivate, labour; touch,

take, handle, give, receive; work out, draw out, prepare, produce as children, or fruits, breed; make, appoint, settle; teach or instruct by labour and industry, direct, form, inform; bear, bring, carry, fetch; catch, hold, stop; twist around, cover, bind, wrap, tie; extend, make tense, lengthen, stick, be tough and clammy, draw, rarify, make thin, or broad; take up, lift up, elevate, raise, exalt; be stupified, dull, dead, dozing, tacit, sleepy, faint, quiet, soft; struggle, contend in words or person, plead in a court; draw forth, exhaust, empty, evacuate; pluck at, provoke, attack with words or otherwise, accuse, slander; show, indicate, tell, signify by tokens, narrate, count, reckon, esteem; make appear, seem, judge by appearance; apprehend, think; stretch, extend, raise a tent; shake, totter, move, fall; cut asunder, divide, be in two opinions or acts, hesitate, doubt.

THWAG and TWAG are attenuations of DWAG, made in many words before the dispersion. These attenuations vary in number in different dialects.

IV. GWAG.—Act with quick irregular motion. The most common variety of this word is CWAG, which seems to engross most of the senses of WAG, particularly those that signify to stir, excite, move; roll, turn, circle, wheel; but it must be carefully observed, that words beginning with G, GH; K, KH;

C, CH; are chiefly from words belonging to the radical HWAG, and from contractions of GA or GE, before AG, and many other radicals. The senses which seem peculiar to GWAG are, move with rapidity and force, as water; go, run, proceed; shake, totter, goggle, roll; make gestures, move the body up and down, fidge, show signs of joy, sport, play, game, play on instruments, be merry, unsteady, wavering; raise an irregular noise, laugh, giggle; excite by motion, rouse, enliven, make rise, run, or go; cast, throw, dart, spring as water, run, melt, waste, decay; eject, send forth, spout, evacuate.

V. LAG.—Lay, lick, level, strike; strike elastically; strike down, flatten; make plain, smooth, even; send forth, extend, protract, lengthen, make long; cast, throw, dart, fling, set off, shoot, let off, send off, dismiss, let go, give leave, permit; let go inadvertently, drop, loose; destroy a place, beat it all to pieces; drive along, lash, whip, impel any object, particularly cattle; work along, row; lag, fail, be slow, late, lazy, restive, loitering, snail-paced; weary, faint; run swiftly along, be rapid, go speedily, bend along, lean along, bound forward; show vigour, elasticity, force, bravery; walk, go, run, move along in air, fly in water, swim, go prosperously; run easily and readily as water, flow, move on water, float; lay on the hand, take, seize, apprehend, catch, hold,

carry, lift, lift up, raise, exalt as hills, or eminences; heap, weigh; clap down, skulk, lie hid, conceal by hiding, dissemble, counterfeit, lie, cheat; set, put, appoint as rule or law; lay on, load, burden, satiate, fill, cram, fill up; beat, as rain, snow, hail, weather; lay down, lie, settle, encamp, sleep, lig, remain, live, continue; lay stress on, trust, depend on, confide, believe, *lippen* to; bear, bring, breed, produce and grow as plants or animals, spring; cut, slay, split, divide, hew, fabricate, form, make, shape; lay together, join, fadge, agree, concord in surface, in humour, fit, please, delight, be similar or agreeing in form, like; lay on gentle strokes, smooth with the hand along the hair, flatter, soothe; pull, pluck, lug, pull out, eradicate, tear, rend clothes or any thing else, kill, butcher; pluck gently, vellicate, entice, draw in, inveigle; catch by a snare or trap, seize by a line or gin; depress, diminish, lessen, abate, make small, fine, lineal; engrave lines on a hard substance, scrabble, scratch, write; daub, or smear with grease or oil; sleeken, anoint, make soft or dirty; squeeze, express, liquify, melt, ooze, drop, leak; run as water, cover with water, purify with water, wash; lie as land, stagnate as water, form lakes; trench, delve, form ditches and sloughs; send beams, dart rays, enlighten, enflame, shine, burn, waste, destroy, make clear, white, give lustre and colour; move, go from, leave, pass,

pass by; come as an accident, befal, betide, chance, luck; cast lots, judge by lots; draw up, draw up with the mouth, suck, swallow, glut; draw up water, drink, exhaust; lay over, cover, clothe, hide, cover vessels with lids; drive to, shut, close, conclude; lay after, pursue, bend after, follow, strain after, long after, desire, care, regard; lay towards, bend towards, lean to, incline, bend, favour, encourage; inflect, make curved, winding, wimpling, crooked; bound with a leap, jump, frisk, be glad, play; also make little leaps, hop, hobble, halt, linch, crook; kick, lash out the heels, lay forth or from with the legs, fling, dance; leap, rock, wave, roll, shake; lead, direct, draw along, conduct; whip, lash, raise marks of stripes; work very actively and nimbly, ply, drive on, labour; bear, endure, suffer; bend like a joint, be pliant, buxom; lift the voice, cry, laugh, roar, sound, prate, speak, jabber, talk, sing aloud, *lilt;* sound shrill, ring, give a sound like a bell; follow close, stick to, attach; incline to, love, lust; sound, impress the organ of sense, perceive or catch sound, hear, list; behold, look, see; give, offer; slip, slide, glide, be glib, ready; end, cease, desist; lay together, gather, accumulate in lumps or heaps, roll, conglobe; move in a trailing way, creep; grow as wool or down, be rough and hairy; beat the body from grief, lament; applaud by noise and beating; sink, fall, melt down,

as snow, or in phthisis; sink down, sleep; lick with the tongue, lap.

VI. Mag.—Crush, mash, strike with destructive compressing violence, grind, bray, bruise, murder; beat, smooth by beating; squeeze, compress, condense, collect, gather, enlarge in every dimension, make great, huge, tall, collectively numerous, wide, broad, extensive, vast; raise in heaps, mountains; press down, depress, level; act on, so as to make small, minute, fine; diminish, waste, annihilate; grind to powder, meal, dust; pulverize; waste away by active power, consume, moulder; conceal, keep close, extinguish; drive forth, cast, throw, loose, shoot, let go, deliver, give, liberate, free; fix, bind, tie; enlarge time and place; maggle, mar, encumber, delay; remain, stay, continue, endure, be permanent, solid, firm, durable; impel, move, make go, as persons, water, birds, fishes; move alternately, exchange; draw or beat out, make thin, rare, broad; act on the surface of bodies, seek into; act on the taste or smell, have a penetrative or pungent quality, either sweet or otherwise; mollify, make meek, mild, sweet; sting, bite the tongue, be bitter, acrid; stupify, make destitute of sense, stun, make foolish; catch, seize with the hand, take, apprehend, manage; seize with the mouth, eat, grind, chew, masticate; compress the lips, or other organs; be mute, silent;

wink by half-closing the eye; make signs; make mouths, mock, ridicule; utter a sound through the nose or the lips half shut, moan, murmur, bellow; labour, work, make, frame, shape, toil, moil, drudge; be pained and wretched; shine, dart rays, glitter; enlarge, breed, grow as any plant or animal, conceive, bear young, bear fruit; show might, power, force, valour; fight, combat, strive; be moved, full of violent passion, rage, fury, desire, or lust, rave; hold, handle, feel, perceive, retain perception, remember; show, declare, indicate, tell; cut, shave close, snod, mutilate, mangle, impair, make defective, break, burst, maim; cut small, hash, hack; work on as dough in a mass, agitate; melt, bake, cook; conjoin, form into one mass, be in one mass, be among or amidst, mixed with; grasp, comprehend, inclose, measure, mete, go about, take the dimensions, keep with, moderate; get, find, invent, imagine; join with, unite, meet; be vigorous, stout, wanton, merry, saucy; close, darken, be heavy and murky, gloomy; liquify by pressure, fire, &c.; brew, make moist, become mucid, musty, damp, rotten; incorporate, mix, add one thing to another; shut, hide, act in secret; bestow, honour, favour, contain worth and value, be of price; smother, choke; penetrate as smoke or vapour; water, send forth water; flow, eject urine; bruise, make diseased, morbid; feel a strong and anxious care for, love; knot, weave;

stamp, stain, dip; form the features into a smile, look kind and soft; use the mouth, talk, converse.

VII. NAG or HNAG.—Knock, strike down, kill with a hard blow, level, dash down, depress by force, thrust down, lower, humble, diminish, keep down, destroy; act wastefully on, crumble, corrode, gnaw, eat, consume, chew, bite, snap, nip, cut by breaking or nipping, cracking, or striking; rub, clean, scour, polish severely; pinch, use harshly, chide, blame; impel or knock together, condense, thicken, cram, fill, make solid and full, gather, accumulate, raise in rolls, lumps, knolls, hills, clews, globes; join together, bind together, knit, knot, bind, constringe, straiten, press hard, make narrow, near, close, brief, distressful, sore; impel in a race or winding current, run, drive any thing, run violently, rush, make run, guide, conduct, bring; sting, stab, prick, sew, pierce, wound, hurt, take off by poison, give a bruise or contusion; drive or force down, crush, overthrow, conquer, humble by actual violence; mollify, soften by force, make delicate, tender, infirm; thaw, melt, make moist or wet, ooze, drop, filter, be foul and putrid; take, seize, catch hold, grasp, get, find; pluck, pull, divide with the hand or teeth, swallow, distribute, feed or graze; gather, cloud, muffle, hide; comprehend, judge, perceive, know; knell, ring, sound,

make noise; tell, narrate, count or number, name; be pungent as smoke, odours, burning grease, &c.; cut, pare, polish by cutting; nod, lean, incline, fall; hit, butt; work hard, make, do, perform; wink, twinkle, shine, glitter; be instant, push hard on, be new, fresh, of this moment, now; move spinningly, whirl, go fast; beat the ground, dance, jump; make a noise through the nose, complain, whine, neigh, shriek loud; notch, slice; compel, bend, bow, inflect; strain, strive, struggle; twist about, twine; be anxiously fond of; move in water by floating, or by the hands and feet, swim; settle, dwell, rest; bear a child, rear, breed, feed, cherish.

VIII. RAG or HRAG.—Act with rude and most violent force, dash all to pieces, shake terribly, agitate, rock; rack, rend, rive, rob, strip, peel, ripple, reap; stick, stab, penetrate, run into, rush into, drive in, ram, consolidate, run the hand into, search; be very strong, whole, robust, vigorous, sound; move sharply, rush along as water, man, or any running and rapid being; pull, drag, draw, draw together, ruff, wrinkle, pucker; rouse, raise, make mad, vex, harass, waken; spring up, rise, rear; run up, grow as reeds, plants, trees, or any vegetable; rise into stems, run out as arms or branches, ramify, run or grow as roots; move, run, walk, travel, proceed, succeed, prosper, go uninter-

ruptedly, be easy to put in motion, glib, prone, plain and sleek; run together, clot, lump, clod, coagulate; take, seize rudely, grasp, grope, hold, handle, feel, try, examine, prove, perceive, learn; move an object, make it go along, row, steer, direct, work; run in a straight line, regulate, direct, straighten, correct, be or put or keep in a line or row, arrange, rank; stretch the arm, reach, give or receive by reaching, stretch the body, endeavour, long after; struggle, wriggle, make efforts, wrench, twine, make contortions, twist, wry, go or act cross or wrong; rush after, pursue, chase, drive violently, banish; be roused, distorted with anger, raised, commoved, frantic, disturbed; be full of life, mettle, and action; be strong, rude, hard, harsh, severe, hard-featured, grim; be sharp, stinging, raw, bitter, cruel, rude and harsh to every sense and feeling of body and mind; contract the brows, wrinkle; pull gently, pluck, entice, invite; run or roll with great force, tumble down; break, crack, split, open, open a mouth or chink; grin, divide by pieces; grate, rub, rasp, scrape, clean, clear; suck, exhaust, swallow voraciously; emit with a convulsive force, reach, belch, vomit; dart rays, radiate, shine, burn, consume, melt, run by fire, fry, roast, bristle, cook; dig, delve with a sharp utensil, as a hoe or pig's snout; dig up; make lines or carvings by cutting, engrave, indent, scribble; work, do, make, act, perform

with bustle and motion; burst out in crying, roar, ring, bark, weep; sound or crack by shaking or pulling, rattle, clatter; cast over, cover, dress, wrap, wind about, tie, bind, twist as a rope; throw, dart; go, let go, go from, leave, make room by going; disturb, hurt, annoy, terrify, frighten, distress, make weary and wretched; shiver, tremble, shudder from fear, bodily indisposition, aversion, hate; wring, squeeze, express, distil; drop, press out, be oozy, wet, foul, rotten; be liable to crumble, brittle, dry, rotten; be as grit or sand; grind, pulverise; stretch, raise, elevate, lift up, rise in a sharp peak, run in a horizontal peak from a snout; snore, make a noise from the nose, grunt; press with the foot, trade, trust, credit as being solid and firm; hit, drive, strike; carry, bear, bring, fetch, get breed, generate, produce as plants or animals; bear up, cram, fill, feed; grow large, fat, gross, tall, rank or high-grown; be thick, coarse, gross; reach out, spread, open, extend, display in breadth, explain, illustrate; sound, speak, tell, number, count, reckon, esteem, value, account, suppose; explain by telling, say the reason or explanation of a thing, narrate the story of, make a speech, give advice in speech, counsel; pull out, pluck away, extricate, separate by drawing away, *redd*, save, deliver; revel, or draw into a knot; also draw out, unrevel; run in frolicsome

sportful races, move lightly, skip along, ramble, play, be wanton; spring, frisk, be glad and merry; run forth, begin, originate, go out, be early; make, frame, form, shape, create; be in force, plenty, abundance; catch, fasten, make fast, keep, be content; be stiff, hard, rigid, frozen, rhimy, prickly; be rash, given to run on, precipitate, keen; tear, harrow, rake; spread out, straw, strew, sow about, scatter; speak loud, blame, chide, cry, brawl, scold, accuse; penetrate, apprehend, or learn by sharp trial, inquiry, or interrogation; discern, divide in thought, judge, separate ideas, perceive new distinctions and differences; shine, see, look, discern clearly, aim, choose by sight; be ready, rathe, at ease, resting; play tricks, gambol, make quick turns, cheat; raise a noise, laugh.

IX. SWAG.—Move or act with mighty power; be strong, sound; vehement, weighty, vigorous, *sway*, govern; prevail, overcome by force, be bold, brave, full of energy and virtue; move powerfully, rapidly, and perpetually; move onwards, proceed, succeed, prosper, advance, increase, grow; travel, roll, or proceed with unbroken and united motion; whirl or move round, turn, swim, as in a vertigo or dizziness; be swift, fleet; struggle, wrestle, twist, agonize; work sorely, toil, labour, droop, weary, exhaust, make wretched; work stoutly and actively; deflect, turn aside, seduce, stray, swerve;

set with force the feet, stand; set with force the body, sit, fix, confirm; lay, put, put down, tread, trample; act upon violently, drive against, sweep, clean, rub, rub tightly, consume by rubbing, waste, whet, sharpen; press, strain, squeeze, express moisture, draw sap from and juice, drop, send out moisture, ooze, slaver; send out light, act on by fire, burn, melt, singe, oppress with heat, overpower, destroy by violent force, kill; make soft, sweet, mild, insipid, silly, dull, stupid, fatuous, insensible, motionless and spiritless, calm, tranquil, settled; cease, stop, give over, be silent; bend to a side, incline, fall, move regularly down, descend, sink, descend in length, be *long* in opposition to *wide* and *broad*; go, walk, make bends or turns, move along by one side, passing by so as not to meet an object, walking not straightly; move as water or billows, roll, run, flow in a current; draw powerfully towards the agent, suck, swallow, soak, swig, drink, devour, sup, draw up with the lips; make an impression on the tongue or nostril, have a swack, a savour or odour; affect the taste, be high or well-tasted; grasp, seize firmly, catch, take, hold, possess, defend; perceive with any sense, take in, learn, gain knowledge and wisdom by perception and observation; make a loud grave sound, speak, say, sing, tell, declare; blow as wind, whistle, hiss; carry, bear,

move under, bring, produce, breed, be prolific, grow as plants, children, or young animals; be violent, destructive, hostile, warlike, brave; grind, make small, fine, minute; draw, extend, make tense; be sore, vehement, painful; feel care, anxiety, and tender love; gather, become heavy, dark, thick, swart, black; act on by fire, dry, make arid, sapless; act on by force or heat, melt as grease, boil, seeth, become moist, musty, rotten; melt away, as in wasting of the body or any other substance; carry on prosperously, complete, perfect; work, knead, mix, pound in a mass; cut any thing with violence, dissect, divide, saw, slit, dig, trench, make furrows; swing, vibrate, cast about, wield, whip, lash, beat with a flail; move to one side, swidder, doubt; go on without interruption, be easy, tranquil, in repose; be easy in action, the contrary to *dwag, do;* and *dur*, hard, sore, difficult; be oppressed and heavy, sleep, rest, be quiet, lie; lay on a load, burden, fill, cram with meat or any thing, fatten, cloy, satisfy, make full; send forth sap, moisture, blood; increase, enlarge, blow up, swell; make strong, solid, firm; fix with fear, awe, admiration; press or stamp, seal; pursue actively, press after, follow, seek, investigate; roll about, infold, wrap; send forth, cast, give.

Observation 1.—All the senses of any radical are only different applications of one word, which

is the name of a particular kind of action. The principle, on which the applications were made, was that of real or fancied resemblance.

Observation 2.—AG and WAG seem to have coincided in all their earliest senses: WAG and HWAG are confounded in later times, at least in some dialects, but seldom in Teutonic. HWAG in Greek, Latin, Sanscrit, Slavic, and Celtic, is corrupted into CWAG or KAG. It, therefore, requires judgment and much reading, to distinguish in these dialects the proper derivatives of GWAG, the fourth radical, from those of HWAG, and those of GE-AG and GE-WAG, which last are secondary. LAG, MAG, NAG, RAG, and SWAG, are, perhaps, the best preserved radicals. He who opens a dictionary of any European language, under any one of these letters, sees only the various applications of one single term.

Observation 3.—All words under A, Æ, E, I, O, U, and Y; are derivatives of AG, those excepted, which have lost some initial consonant by corruption, or are compounds of various radicals, or have prefixed a vowel for the sake of sound.

Observation 4.—The factitious radicals, WLAG, BLAG, FLAG, PLAG, SPLAG, GLAG, THLAG, SLAG, STHLAG, follow closely the signification of LAG: THMAG, TMAG, and SMAG, follow MAG: BNAG, FNAG, PNAG, SNAG, follow NAG: WRAG, BRAG, PRAG, FRAG, PHRAG, CRAG, DRAG, TRAG, THRAG,

GRAG, SRAG, STHLAG, SPRAG, SPHRAG, STRAG, follow RAG; SCWAG or SCAG follows CWAG, cut, strike in two, shake, concuss violently, cast, dart, fling, &c. &c.; STWAG or STAG follows DWAG, strike, stamp, step, stab, cram, thicken, cover, choke, &c. &c. Such is the mechanism of language—a stupendous work of human reason and human feelings, produced in a state of ignorance and nature, and yet superior in its kind to any similar invention of philosophy. *

VIEW of the CONSIGNIFICATIVE WORDS, or of those terms which were employed in the second stage of the EUROPEAN LANGUAGES to particularize, by their descriptive powers, the sense of the Radical Monosyllables noticed in the above view, joined, for the sake of illustration, to

LAG, lay, beat, strike, lash; lay on the hand, seize, pluck, lug, lift; lay on a burden, load; make an elastic bound, leap, run; level, make

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* In the foregoing view, the author has fully detailed the various senses in which his nine radicals are used in the European and other languages; and had these senses been illustrated by examples, they would have been more satisfactory. Repetitions, in some respects, were unavoidable, though all those in the manuscript are not printed.

plain, broad, smooth; lay forth, drive forth, fling, let go, shoot, &c. &c. &c.

1. AG, work, make, do. LAG-AG, making of beating, by contraction LACC and LICC, a lick, a single stripe, or the giving of a single blow; also acting like a blow, having the qualities of a blow, resembling a blow; a little blow. LAG, catch; LAG-AG or LAGC, the act of seizing, a clutching. The varieties of AG are EG, IG, OG; AC, IC, UC; AK, IK, UK; ACK, ICK, AGH, &c. &c.

2. WAG, work, make. LAG-WAG, or LAG-WA, making a blow, giving a blow. This term is often, like AG, used in making new verbs, being expressive of acting.

3. BAG, FAG, or PAG, work or produce vigorously, and at one rapid impulse. LAG-BA, producing seizure, laying on the hand by a single and quick effort. LAG, spring; LAG-BA, making a spring; by contraction LABA or LAPA, a leap. This term forms nouns of a diminutive sense in this manner. LAG, strike; LAG-BA, acting like a blow, resembling it in qualities, having the nature but not the full essence of a blow, a little blow, belonging to a blow; PLAGOSUS. BA, PA, PHA, and FA, are the same word.

4. DWAG, DA, TA, THA, labour, work, do. It is used in all dialects as a term denoting do or done. It is the sign of action, partly or wholly performed. LAG, strike; LAGDA, or LADA, doing of striking, or striking done; a blow, a stripe. LAG, lay on;

LAGDA, or LADA, laid on, laying-done; a load. LAG, lay, put down; LAGDA, laid. LAG, strike, cut; LAGTHA, or LATHA, a cut, a split, a lath.

5. GWAG, go, the name of action going on, or gone by. It is both prefixed and added. LAG, lay; GA-LAG-DA, laid, the act of laying gone and done. It derivatively signifies to make go on, to carry on, to perform, as in GA-WAG-AN, to make shake. It is added to Greek verbs in the form of *ca*. Its varieties are GE, E, A; GHE, Y, CE; KE, CHE, &c.

6. LAG, perform, do, bring, produce. LAG, strike; LAG-LA, the giving or producing of a blow, the striking, by contraction LAL and LAEL, as in the Scotch phrase, LIL for LALL, stripe for stripe. LA forms verbals, nouns, and adjectives. LAG-LA, or LAGELA, may be the producing of a blow, striking a blow, and acting like a blow, having the qualities of a blow. So, in Latin, CUB-ILE, pertaining to lying, a bed; AG-ILE, pertaining to action, having active qualities. So AEG or AEC, joined, united, even; AEG-WA or AEGU, having the nature of being even; AEG-U-ALE, belonging to AEGU, evenly.

7. MAG, make, do, work. LAG, level; LAG-MA, making level, finishing, the act of striking, the act of levelling. So HWAG, turn; HWAG-MA, the act of turning, a single turn, a quick turn of body or mind, a whim. LAG, or LIG, bend, bow like a joint; LIG-THA, what is bent, a joint, a lith;

LITH-MA, the making of a lith, or joint, by contraction LIMA, the old form of limb; a joint or articulation of the body. It forms adjectives of quality.

8. NAG, work, perform. LAG, lay down; LAGNA, the performing of laying, accomplishment of laying, lain. BAG, beat; BAGNA, or BANA, beaten; used as a participle, an adjective, a noun; BANA, fatal, hurtful, deadly; BANA, beating, murder, killing, bane. LAG, lay down, lie close; LAGNA, laid, couched, lurked, concealed; applied to the mind, the words, and actions, a concealment of the true state, dissimulation by actions, lying by words, (LOGN, or LEUGN, in Visigothic,) craft in general. Both NA and MA form participles, nouns of action, and adjectives of quality.

9. RAG, work rudely and with great violence. LAG, lay; LAG-RA, performance of laying, actual laying, the act of laying: LIG, cast down, make lie; LIGRA, performing lying, belonging to it, the place or article which causes or permits lying, the *lair*, the LIGGER, the bed, LECTUS, the spot of encamping. This term forms active verbals, nouns of action, and adjectives expressive of action or relation to action.

10. SWAG, perform, carry on, toil. LAG, strike; LAG-SA, the performance or gradual operation of striking, the act of striking: LAG, send of, let go; LAG-SA, the act of letting go, loosing: BAG, hit; BAG-SA, the act of hitting, beating: TWAG, TWIG,

turn, pluck about, drive about; TWAG-SA, the acting of driving about, tossing. SA forms names of actors, and adjectives descriptive of operation.

All verbals, formed by the consignificatives, express a diminished, specific, and frequentative, signification of the radical. These verbals are more active, definite, and descriptive, than their original. They are, in fact, compounds made according to a regular law, and raised on any verb, at pleasure, for the purpose of describing the immense variety of acts and objects which the mind may either observe or imagin

VIEW of the Principal COMPOUND CONSIGNIFICATIVE WORDS in the European Languages.

1. NA and DA, or NA and GA, signs of terms of the participle present. NA, make, and DA, do, are conjoined in the form of NDA, NTA, NTHA: NA, make, and GA, go, form NGA. So LAG, lay; LAG-NA-DA, or LAG-ANDA, performing the act of laying; LAG-AN-GA, going through with the act of laying. As this actual performance may take place in any time, a participle of this kind may describe action going on in past, present, or coming time. The Visigothic participle in ANDA, and the Latin in NDUS, are often future.

2. MA and NA, terms denoting that the act is going on to a perfect or performed state, and is passive, when completed. LAG, lay; LAG-MA-NA, making and performing the act of laying, actively bringing it to a close. This is not a passive, but a very active participle, common in Greek, Sanscrit, &c. Many nouns come from this formula, as AG, drive; AGMEN, a driving, a drove; SEC, cut; SEG-MEN, a cutting, a division; REG, direct in a line; REGIMEN, directing.

3. BA and LA appear often in the dialects. So AMA, love; AMA-BA, making or producing love; AMA-B-ILE, relating to that which makes love, creates love; AMABILIS, he that excites love in others: LEG, gather, or read; LEG-IBA, making or producing collection; LEG-IB-ILE, that possesses the power or property of *making itself* be gathered by others; MIRABILE, that possesses the property of making people stare at it, has in it the quality that creates, admits, or permits, admiration.

4. BA and NDA appear also in adjectives. VAG, wander, stray; VAG-ABA, make straying; VAG-ABUNDA, in the actual performance of straying: MOR, die; MORIBA, dying; MORIBUNDA, in the act or state of dying.

5. DA and AG appear in such words as AMICITIA. AM, love; AM-IC, having the quality of loving, friendly, a friend; AMICI-TA, in the state of friend-

ly; AM-IC-IT-IG-A, having the property of being in the state of friend or friendly: the final A is the sign of personal agency: JUST, conformable to law, just, JUST-ITA, (JUS-ITA,) put in the state of just; JUST-IT-IG-A, possessing that state.

6. DA and NA occur in such words as RECTITUDO. REC, or REG, run in a line, make move in a straight line; REC-TA, STRAECED, straight; RECT-ITA, put in the state of right; then RECTITUDA, rectified; RECTITUD-ENA, put into the rectified state; the rectified state—righteousness. The Saxon RIHTWIS is not from WIS, a manner, but from RIHT, straight, RIHT-WA, having the act or quality of right; RIHT-WI-SA, performing the right, or having the active quality of right.

7. SA and AG occur in every dialect. LAG, strike; LAG-SA, perform striking; LAGS-IG, LAGSC, LAGSK, doing the act indicated by LAG-SA, or LAGS, which is a single performance of the act mentioned in the radical. LASH is a modern corruption of LAGSC, which signifies a very active but diminished blow. BAG is heat, act on by fire: BAGSC, a bask, a single act of heating. In adjectives this combination carries an active, then a possessive sense; for the power of action always implies possession. SCOTA, a Scot; SCOTISC, acting like a Scot, resembling, from that circumstance, a Scot; pertaining to a Scot: WEALA, a Gaul; WEALISC, acting like a

Gaul, Welsh. In Greek, sc is the principal term for denoting action going on, also inceptive and frequent action.

8. SA and TA appear much in most dialects, and particularly in such Teutonic nouns as BURST, the act of breaking; THORST, the act or state of dryness. LAG, lay on, load; LAGST, or LAST, a loading; BLAG, blow; BLAGST, an act of blowing, a blast. In these forms SA points out the acting, and TA that the acting is done. BLAG is blow; BLAG-SA, or BLAG-IS, perform blowing; and BLAG-IS-TA, a finished or done act of blowing. MAG is much; MAG-IS make much; and MAG-IS-TA put into that state, MAIST, or most.

9. SA and MA occur often, as in MAG, much; MAG-SA, make much; MAG-SI-MA, put into the state of being made much; MAXIMUS.

10. BA and RA appear in such words as LATEBRA. LAT is from LAGTA, laid, couched, clapt down on the ground, or in a hollow; LAT-EBA, making of couching; and LAT-EB-RA, actual performing of LAT-EBA; skulking, or the place that admits of it: SCAT, from SCAGTA, is cast out, spring out in little rills; SCAT-EB-RA, a place where such springing is *made*.

11. SA and IG occur in such verbals as LECSIS, the speaking. LEG is speak, LEC-SA speech-making, LEC-S-IG having the property of speech-making, the speaking itself. The final s is the gender.

12. WA and NDA—in words like the Greek, DACRUEN, full of tears. DAGRA, or TAGRA, (Gothic,) is a tear, from TAG, melt, thaw, liquify. DACRA-WA is making tears, and DACRA-W-UNDA in the actual state of making tears. WA and NDA are singularly but elegantly joined to preterite participles in Greek and Sanscrit. So GRAB or GRAF, scratch, indent lines, write on marble or brass, has GRAF-THA, written, graved; and GRAFTHA, with END, makes GRAFTHEND or GRAFTHENT, being in the actual state of graved, having been graved. GAM, in Sanscrit, is go; GATA gone; GAT-WA, or GAT-VA, making gone, that is, having gone; GATA-V-ANTA, or, by contraction, GAT-AV-AT, also having gone. GATA, gone, is a contraction of GAM-TA, for which GANTA, gone, occurs in some places. GANTA-V-YA appears as a participle, for GAMT-AW-IGA, in the sense of about to be gone, to be gone. The Greeks have such forms as ITA, gone; ITEON, for IT-IG-ON, to be gone, or rather for ITA-V-IG-ON. These forms cannot be understood without close attention to the powers of WA, make, act, go on to act; and IG or AG, do, having the power and capability of doing. ITYA is a going in Sanscrit.

13. MA and NDA, common in such words as aliment and element. AL (AGLA) is lift, rear, breed, feed; also breed or produce. AL-IMA is making of feeding, having the property of giving

food or nourishment. ALMUS-A-UM is nourishing. ALI-M-ENDA is actually giving nourishment, and, viewed neutrally, is a thing that feeds another. EL, is breed, and ELEMENTUM the thing that actually breeds another. ELEMENTA MUNDI are the matters that breed, or have bred the world or its parts.

14. WA and SA occur in such words as *jocose* and *morose*. AG, or its corruption YAG, signifies move the body actively, gesticulate, be merry, geck. The preterite YOC is a merry gesture, a funny trick, a merry saying. YOC-WA is making such tricks or jests. YOC-WA-SA is performing those tricks, addicted to them, very full of them. In Teutonic, RIHTWISA is given to what is right, righteous. This combination has in that dialect been confounded with WISA, a way or manner; as L-ICA has been with LIC, like. The confusion in these instances is very ancient.

15. AG and NA appear often together in diminutives. Any word may become a diminutive by receiving any consignificative that signifies acting, doing as, and therefore resembling; being *like the thing*, but *not the thing itself*. So LAMB, a lamb; LAMB-IG, lamb-acting, doing like a lamb, having the resemblance of a lamb, a kind of lamb, a little lamb, a *lammie*: MAGA, a child, a boy; MAG-ULA, resembling or acting like a boy, a little boy: PUER, a boy; PUER-UL-US, acting like a boy, having the

qualities of a boy, a little boy. PUERULUS becomes PUELLUS; LIBERULUS, a little book, LIBELLUS or LIBELLUM; and so of many others in Greek and Latin. In Teutonic NA is joined to IG, as LAMB, a lamb; LAMB-IG, having the quality of a lamb; LAMB-IG-EN, made like a little lamb—a LAMB-KIN, a LAMMIKIN, a very little lamb. GYLHELM, he that wears a golden helmet, William, by familiar contraction Will. This becomes a new diminutive, WILL-IG, having the character of Will, little Will, Willy; WILL-IG-EN, Willikin, Wilkin, very little Will: BYTTA or BUTTA, a butt, a cask, in Greek PITHOS; PITH-AC-S, having the nature of a butt, a little butt; PITH-AC-IN-E or PITHACNE, a buttikin; in German BUTTCHEN; PITHACNION, for PITAC-N-IG-ON, having the quality of PITHACNE, that is, of a little cask. The word PITHACNION is a very diminutive cask. BUTT-ILA is like MAGULA, and signifies a little butt or cask, now called a bottle.

Another sort of diminutives is formed by ISC, as RAD, a root; RAD-ISC, having the nature of a root, a little root, a raddish; PAIDS, a boy, or child; PAID-ISK-OS, a little child. Many are formed by ED or ET, as CASK, a corruption of CADISC, a little CADUS, or vessel, CASK-ED, made a cask, put into the state of a cask, having got the nature of a cask. HELM, from HEL-MA, a covering, a cover for the head; HELM-ET, a little cover

for the head, a piece of covering, a head-piece. This preterite-like termination varies into AT, ET, IT, OT, and UT, according to convenience. ATS is the favourite term for diminutives in Lapland; AKKA, a wife; AKK-ATS, a little wife, a dear little wife.

16. AG and DA. Verbs are made by AG, IG, OG, UG; or by WAG, WIG, WOG, &c. These often appear in Teutonic verbs, as LAG-IG-AN, by contraction, LAG-Y-AN and LAG-I-AN, to make lie; WIL, pull; WIL-WI-G-AN, WILWIAN, WILWAN, to make pulling. They are seen in Sanscrit under the forms of YA and VA; but in Greek and Latin they are decayed, though their force continues. AMATUS is for AMA-AG-ITUS, AUDITIS for AUD-IG-ITUS, DOCERE for DOC-EG-ERE, and ARGUTUS for ARG-WA-ITUS. All verbs in UO, except a few primitives, are either from nouns in WA, or WA is inserted to indicate the manner of their action. Adjectives were extemporally formed from nouns on the principles of these verbs, as LITERA-A-ITUS, LITERATUS, a man of letters; AURITUS, for AURI-I-TUS, eared, having ears; NASUTUS from NASU-U-TUS, nosed, having a nose. Remark that AG and WAG are *by themselves* always short, even when they stand as A, E, I, O; but *joined* in this form with verbals they are *long*; DOCE-E-RE is DOC-E-RE, and so of others.

17. AG and NGA.—The compound NGA is often joined to verbs, in order to form verbals of ac-

tion, as WEG, move; WEGUNG, wagging, motion, movement. In the classic dialects of Greece and Rome, the G was lost, but the vowel before N remained long: so DRAC, see, look sharply and staringly; DRACONGA, a seeing, a clear-sighted animal; DRACO, DRACON, a dragon: UMBA or AMBA, a height, a lump, a boss; UMBONGA, UMBONA, an elevating, bunching, a boss: SIPH, spout; SIPHON, a spouting, an instrument for squirting. In general IG was prefixed, when the sense referred to an act. RAT, said, told, explained in speech; also told over, reckoned: RAT-IG-ONGA, an actual making of telling, or of reckoning: DIC, speak, show in speech; DICT, spoken; DICT-IG-ONGA, diction, an actual performance of the thing signified by DICT, that is, a speaking, the speaking, the act of speaking. Such forms are different from ORDO, ORDINIS, which is simply from ORD, a running out in a line, and NA. ORD-IN-A (the A is the gender) is made ORD, put into the state of ORD. They are also different from nouns like ORIGO, ORIGINIS. These are from IG, make, and NA, finished. ORA is beginning, from AGRA or ORA, a very well known verbal of AG, go, proceed, rise, begin; ORI-IG is make beginning, and ORI-IG-EN is completely put into that state; the act of beginning accomplished. The EN or IN is therefore *short*, which is the distinction between this order of nouns and those from NGA. When

the vowel before N is long, it always indicates contraction.

Any other compound forms will be found in their proper place in this work.

VIEW of the CONSIGNIFICATIVES of AGENCY or GENDER in the European Languages.

1. AG, make, work, do. Every name, by the ancient constitution of language, was either considered as an act done or in doing, or as an act performing itself. In the first case there was no term of agency required. The word was neuter, or, as the Brahmans call it, the noun was crude. In the second case a term of agency was always affixed, and this term was not limited to personal acts, or acts done by males or females, but inanimate things were viewed as agents, because they *acted.* The names of personal agency were at first the same for both sexes, but in time a slender form of the word was adopted for female agency.

AG, or A, is a masculine or feminine actor. IG, or I, a variety of AG, is always feminine. O appears often for the feminine. It is long, and a contraction of A-A; but O common often stands for A of both genders.

SA, work, make, act, is by far the most common

term of agency in all the dialects. It is masculine or feminine, without distinction, and according to choice; but if combined with A in the form of AS, it is masculine. If added to I or E feminine, the compound ES or IS is feminine. SA is AH in Sanscrit, and in Greek OS, in Latin US, for the sake of sound. The Teutonic uses S by itself.

Observation 1. All nouns having a crement, or double consonant, must be supplied or resolved, as DRACONO, for DRACO; SERMONO, for SERMO; AETATS, for AETAS; LIMITS, for LIMES; AMANTS, for AMANS; NEPOTS, for NEPOS; PACS, for PAX; and so in every dialect, particularly in Sanscrit, Latin, Greek.

Observation 2. RA is never a name of personal agency, though very frequently of agency in general. When A masculine or feminine follows NA, NT, or RA; the term of gender is taken from the end, and absorbed by the penult syllable of the word, which syllable becomes long. So CANON, a rule, for CANON-A; PATER, a father, for PATER-A; LEGON, saying, for LEGONT-A, or LEGONTS. This fact must be observed with the utmost attention.

NA and DA. Neuters are the bare word, perfect in all terms necessary to its intrinsic sense, but wanting every term of personal agency. Neuters that have any term of personal agency are *decayed* masculines or feminines. It is usual, however, in many dialects, to join NA and DA to the neuter to give it a more complete sense. So GOD, good; GODATA,

gooded, made fully good: ALL, all; ALLATA, alled, made into the state of all: GOD, good; GODENA, gooden, gooded. This NA or EN is corrupted into ON in Greek, and UM in Latin and Sanscrit: BON, good; BONONA, BONON, BONOM, BONUM, gooded, existing in that state. *

Note 2 E. p. 41.

It is evident, from what has been said in the last section of Chapter III. that the composition of each radical with itself, or with the other eight, lays the ground of what has been usually called the termination. The simplest form of a noun is composed of some radical, and a consignificative. But the following general rules must be carefully remarked.

1. A *simple* primitive noun is the same as the verb. Such nouns occur very seldom, being now superseded by derivatives.

2. A *simple* compound noun consists of a radical, and a consignificative, which modifies the sense

* All these VIEWS have been thrown together, on account of the unity of the subject, though, in some measure, they refer to the doctrine of the fourth and other chapters. "The shortest account of the progress of our language is this. Nine monosyllables became verbals, when united to one, two, or more of themselves. These verbals became verbs by the same process, and these verbs with the verbals new verbs; and so on to the actual degree now attained."—See Manuscript, Vol. I. p. 95.

of the radical. A noun, in this state, has no gender, number, nor reference to a person. It may be adjective or substantive, according to the terminations affixed to it afterwards. The Hindû writers call this a noun in a crude state,—not prepared for use. Examples are, WAG-BA or WABA, wave, or in a waving state; WAG-LA or WALA, turning; RAG-BA or RARA, or RAR, breaking; SWAGMA, moving, *making* motion. These words require some termination, that is to say, a consignificative properly allotted to express HE, SHE, IT, he who works, she who acts, &c. before they take the name of adjective or substantive nouns. For instance, WABA, waving; WAB-RA, wave-worker, a wav-er; SWAMA, a moving in water; SWAMA-SA, he who moves in water; SWAM-I, she who moves in water. In a very ancient sense, NAG signified to move, force forward. It was early applied to denote swimming. NA-DA, from this verb, signified swum. The ordinary manner of pronouncing NADA was NATA: add to this RA, working: NATRA, of course, signified what makes swimming; but this word could not express a male swimmer, till RA took the personal sense of he who works. Then NATOR for NATRA signified he who swims; and NAT-OR-IG-SA, NATRIX, she who swims. There are no less than three consignificatives in RIX, viz. RA, AG, and SA, yet.

3. The general rule of analysis is as follows:

Cast off the consignificatives which mark cases, number, and gender; you will have the crude word. Attend to the initial letter or syllable, and to the syllable at the close of the term: the latter is the consignificative, the former is the radical. So in Latin, BONUS-A-UM, good; throw off US, or A, or UM, consignificatives of gender or personal application, you have BON—a compound of BAG, to advance, move forward, help, advantage; and NA, make. Our word BET (BAG-DA) had the same sense. BET-ER BETISTA, better and best, are well known. To BET is to aid or help, to mend: to beet fire is to help it.

Come in, auld carl, I'll beet the fire,
And gar it bleeze a bonnie flame;
Your blude is cauld; you've tint the gate;
You should'na stray sae far frae hame.

Come in, old fellow, I will mend the fire, and make it blaze with a pretty flame. Your blood is thin; you have lost your way; you should not wander so far from home.

N. B.—Though this is the just method of analysis, it must not be regarded as a mechanical process.

Note 2 F. p. 41.

In the infancy of language, composition of terms was little, if at all known. The nine primitives,

slightly varied in articulation, were the whole vocabulary. Connective and adverbial words were not used. Speech resembled a series of interjections. When composition was introduced, it made a rapid and plentiful progress, verging on excess. It appears to be probable, though, perhaps, this may be reckoned by some an imaginary statement, that AG or WAG was the first articulate word uttered by our barbarous progenitors, and that the consonants B, D, G, L, and the rest, were added afterwards to WAG, at the impulse of feeling, which was harsh, soft, or gentle, according to the natural character of the action. It is certain, that a natural connection exists between the sound and sense, in what regards our feelings; and, that we therefore express harsh sensations by harsh articulate sounds. I cannot fully ascertain the origin of these simplest combinations which form the nine primitive words; but I venture to affirm, with greater confidence, that such words as BLAG, BRAG, SLAG, SMAG, STRAG, and SPLAG, are compounds. They are found in all the dialects, Celtic, Cymraig, Teutonic, Latin, Greek, Slavic, and Sanscrit, in greater or smaller numbers in each. They take their meaning from the primitive in their composition, and they seem to have inherited the whole compass of its various senses. In some dialects, the primitive itself stands in that sense, which, in other dialects, they generally supply. In Celtic, for in-

stance, we have RAIGH, (see Shaw's Diction. *v.* RAIGH,) signifying an arm, which, in other dialects, is BRACH, brachos, BRAEC, brachium; REIDH, plain, even, level, which, in Saxon, is BRAED; MUCH, smoke, in Saxon SMOC; LAG, a pit, slough, in Saxon SLOC; LING, throw, dart, in Teutonic SLING; LEABAR, smooth, Saxon, GLIB; RUIGH, reach, attain to, Saxon, STREAC. Examples of this fact occur in the same dialect. In all the Teutonic varieties, RAC is reach, extend any object, as the hand, a plain ground, an elastic substance, &c. The compounds have the same sense, only in a higher degree: B-RAC is to stretch, draw out, whence BRAECED, BRAED, broad; BRAEDAN, to draw a sword; BRAEGD, a stretching over, a cover, a pretence, a falsehood; and many others, such as BRAC, an arm; BRANC, a branch; BRID, a thing brought out; and BRING, for BRECING, to move by reaching for with the hand, or going for. DRAG, another compound, made more expressive by prefixing D, signifies to pull an object by extending it, to drag, draw, or rack. DRAG, in the oldest dialects, means long, extended, drawn; and TRAG has the same sense, at least in TRAHO in Latin. STRAG, a more powerful compound, preserves the same meaning in its derivatives, STRAC, stretch; STRAGEN, strain; STRACED, straight; STRAGALA or STRALA, a thing shot out, an arrow or dart. REGED or RECED, DRECED and STRECED,

appear in right, straight, naturally and morally. DROCH and DRON (DROCEN) in Celtic, and DERUST in Persic, have the same meaning. The grammarians tell us, that such words as SMAO, I touch smartly, I rub; and MAO, I touch or handle; are the same in Greek, per aphaeresin, that is by dropping the s. The fact, however, is, that SMAO is a compound of MAO, not its primitive; and the same is the case with SMUCHO, I waste or consume; STREPHO, I turn; SPAO, I draw, and several others of that kind. In general, however, the primitive is become obsolete in those dialects, which use compounds of this ancient description; that is to say, if SPAO, in any dialect, be the common term for draw, PAO or BAO will not be frequently found in this sense. LAG, to strike, strike out, drive out; seize, hold, take, catch; dart, shine; run, leap, lift on high; lay, lay forth, broaden, extend; when compounded, will exemplify this idea. Thus BLAG, or FLAG, often pronounced PLAG, blow, blow forth as wind, or flowers; shoot as plants; blaze, burn; blaze as fire, run as water; strike a blow: PLIG, make a lay or ply in an object; and, in short, every sense of every form of BLAG, PLAG, or FLAG, in every dialect. LAG, with C and G, produces CLAG and GLAG, CLIG and GLIG, which have various senses corresponding to those of LAG. LAG means catch, CLAG and GLAG signify to clutch, grasp, gather with the fin-

gers, or a hooked instrument. LAG, to lay, drive to, shut, which is analogous to SCEOT or SCUT, cast, shoot, shut, gives CLAG, close; CLAF, or CLAVIS in Latin, a shutter, a key. LAG or LIG, lay, lie, lean, bend; makes CLIG, of which CLIGENO or CLINO, I lean, lie down, is a Greek derivative. CLOGD or CLOD, a gathering, a clod or lump, which word is in the purer dialects LOMP, from LOG-MA-PA, or LOGMPA, a collection, a thick assemblage of matter or substance; CLOMPA, once CLOGAMPA, a collection; CLOG, a mass of wood; CLOGW, a round gathered mass, a clew; CLOGBSA, globs, globus, a round collected body, are from CLAG and GLAG, gather together. The Latin glomus was once GLOGMUS or GLOGMER, a rolling together. GLAG, seize, produced the Celtic GLAC, a catch of the hand, or of any thing, as of two hills approaching one another. The catch, which a dog makes at food, is called to GLAM or GLAUM, originally GLACM. Milk, in Celtic, is LEACHD, that which is drawn by the seizure of the hand. It is the preterite participle of LAG or LAC, and was formerly LACDA or LAGDA; but the Greek GALACT is from GLAC, the compound. LAG, strike, with SA, makes SLAG, which has a numerous progeny of many senses in all the dialects; and PLAG with the same SA forms SPLAG, to dash asunder. The words SPLAY, spread, or broad; and SPLASH, to drive liquids with a blow,

are better known than the Latin PLANUS and PLAUTUS, which were once PLAGNOS and PLOGTOS.

Rule 1.—BLAG, PLAG, FLAG, and WLAG, follow LAG in its different senses, and are used for it in the different dialects. GLAG, CLAG, and HLAG or CHLAG, observe the same laws with BLAG, &c. as do likewise DLAG, TLAG, and THLAG. SLAG also follows LAG, and SPLAG or SBLAG PLAG. BRAG, PLAG, FRAG or PHRAG, and WRAG, all bear the various meanings of RAG; and so do GRAG, CRAG, and CHRAG; SRAG, STRAG, SPRAG, and STHLAG; and add greatly to the force of its expression. SMAG follows MAG, SNAG NAG, and SCAG CWAG, move violently. DRAG, TRAG, and THRAG, obey the rules of RAG.

The following Scotch phrases are very expressive of the power of these combinations:—A blash of snaw. A lash of rain. He fell with a plash. He slash'd through moor and moss. He came down with a clash. It gaid down wi' a brash, or the cups gaid a' to brash. The needle rash'd into her hand. They drave it a' to smash. Gie us nane o' your nash, or nane o' your snash, viz. none of your chattering noise. To chatter like a monkey is, in some dialects of the Teutonic, called SNATTERN. A screed of cloth. He sprachled up the brae. A strag o' hair. He drawples on the road.

Rule 2.—All these words have, in every dia-

lect, undergone the changes peculiar to their primitives, and have received all the consignificatives. For instance, as LAG became LAB, LAC, LACH, LAD, LATH and LAT, LAF, LAP, LAH, LAJ, LAL, LAM, LAN, LAR, LAS, instead of LAG-BA, LAG-AGA, LAGD, LAGT, LAG-LA, LAG-MA, LAG-NA, LAGSA; so SLAG, strike, lay flat, smooth, &c. &c. became SLAB, SLAF, and SLAP, SLAC, SLAED, SLAM, SLAN, SLAS, most of which are found in Teutonic, and all in one or other of the dialects. The same word has these varieties in the slender vowel. In Saxon we have SLIP, move down; SLID, smooth; SLIM, beaten till it be thin; SLIHT, beaten into a thin unsubstantial state; both of which words mean thin, light, *useless*, because too thin. Other dialects furnish other derivatives of SLIG.

Rule 3.—These derivatives of the compound words became verbs, and underwent a ternary state, of a new and more special signification. To slabber, to stammer, to slumber, to grapple, to smatter, to wrong, to shudder, shiver, shrink, blink, flinch, glitter, glimmer; to blossom; are ternary or quaternary derivatives of SLAB, wetness; STAM in Gothic, stopped or stopping in speech; SLOM for SLIPOM, pertaining to sleep, sleepy; GRAP, to catch; SMAT for SMAGT, stripe, or speak thickly; WRAG or WROG, to twist by force out of the straight course. The immediate verb is WRING, from WRAGING, of which the preterite participle is

WRONG, distorted. Shudder is from SCUD, shake, and that from SCAG or SCWAG, agitate forcibly and terribly. Shiver is from SCIF, shake, a diminutive of SCIG. Shrink is from SCRINC, a contraction of SCRIGING, from SCRIG, lessen. CRIG is the original of the Celtic CRION, waste, decay. A shrunk object, is one sunk by wearing down its parts. In Scotland, shrunk wood is sometimes called after the Celtic CRYNT timmer. To blink is from BLIG, to dart light or lightning, of which BLIGHT is the English derivative; but blink is a contraction of BLIGING or BLIGINCG, as the Saxons wrote and pronounced it. Flinch, in the older language FLINC, is a contraction of FLIG, to move, fly, change; of which flit, to remove from a place is common Scotch, as flit for FLIGT, to fly in short or quick movements, is ordinary English. To flinch is to desert place, to yield place. Glitter is from GLIGD, a flash of light, of which the radical is GLIG, shine. Glimmer is from GLEOM, light. The word stands for GLIGMA, a lightening, a making of light. Blossom is from BLAG, blow, shoot forth, open as if by inflation. BLAG formed BLOGT, a thing blown, and BLOTSA, to produce a bloom. BLOTSOM is the operation of flowering, or the flower itself. The Latin FLO, I blow, produced FLOS, a thing blown; and the Greek ANTHOS and AOTOS are from the ancient present and preterite participles of AO, I blow, of which the radical is AH or AG.

Such is a specimen of the manner in which the compounds above mentioned multiplied new terms; and I state this part of the history of language with the utmost certainty, as I have examined their appearance in meaning and form, in the Teutonic, Celtic, Cymraig, Latin, Greek, Slavic, and Sanscrit, so far as I have had access to that venerable dialect. As the accession made to speech, by this class of words, was important; the reader's attention may be called to that part of it, which regards the strength of sound, and the masculine turn, which the use of them gives to the following quotations:

Or Elivagom ··
Sprutto eitr-*dropar*
Sva ox unnz varth or Iötunn
Enn siom *fleygthi*
Or Suth-heimi
Hyrr gaf *hrimi* fior

From Hell-waves
Sprung poison drops,
Which grew till there was from them a giant;
And with sparks flown
From the southern habitation,
The heat gave to the hoarfrost life.

Edda, Ode IV. Stanza 31.

He *spake*: and to confirm his words *outflew*
Millions of *flaming* swords, *drawn* from the thighs

Of mighty cherubim; the sudden *blaze*
Far round illumin'd Hell: highly they raged
Against the Highest, and fierce with *grasped* arms,
Clashed on their sounding *shields*, the din of war
Hurling defiance towards the vault of Heaven.

Paradise Lost, Book 1

The sole ysowpite into wattir wak,
The firmament ourecast with *cludis black*,
The *ground* fadit and fouch wox al the fieldis,
Mountane toppis *slekit* with *snaw*, ouer heildis
On raggit rolk is of hard harsk quhyn stane,
With *frosyn frontis* cald *clynty clewis schane*;
Bewty was loist, and barrand *schew* the landis,
With *frostis* hare *ouerfret* the fieldis *stands*;
Thik *drumly skuggis* dirkinnit so the heuin,
Dim *skyis* oft furth warpit fereful leuin
Flaggis of fire and mony felloun *flaw*,
Scharp soppis of *sleit* and of the *snyppand snaw*:
The dolly dykis war al donk and wate,
The law valis *flodderit* all wyth *spate*,
The *plane streitis*, and every hie way,
Full of *fluschis*, dubbis, myre, and *clay*,
Laggerit legis wallowit fernis *schew*,
Brown muris kythit thare wissinyt mossy hew;
Bank, *bray*, and boddum *blanschit* wox and bare,
For gourl waddir *growit* beistis hare.

Gawin Douglas, Prologue to 7th Book of Virgil's Eneid.

The soil was drenched in water soft,
The firmament overcast with black clouds;
The ground faded, and yellow grew all the fields;
Mountain tops sleeked with snow, are overspread,

On ragged rocks of hard harsh whinstone;
Cold stony steeps shone with frozen faces;
Beauty was lost, and the lands appeared barren:
The fields stand fretted over with gray frosts.
Thick muddy shades darkened so the heavens,
Dim skies oft shot forth obliquely fearful lightning,
Flashes of fire, and many a cruel gust;
Sharp blasts of sleet and of the biting snow.
The sad stone-fences were all dripping and wet;
The low vales flooded all with inundation from the heights.
The plain streets, and every highway,
Full of streams, standing pools, mire, and clay,
Wet common fields showed withered fern,
Brown moors declared their wizen'd mossy colour;
Bank, hillside, and plain below it; grew blanched and bare;
The hair of beasts trembled on account of the cold coarse weather.

In this passage of a celebrated Scotish poet, the phrase WATTIR WAK is of great antiquity, and borrowed from the Saxon bards. See Lye's Diction. *voc.* WAC. Wox is the same as ox in the Icelandic passage, and FEALH is in Saxon FEALTH, dun-red, whence fallow-deer.

The radicals of the words in Italics are CLAG, gather; BLAG, fail, be deficient; GRAG, grow; SLAG, strike level; SNAG, drive on; FRAG, become stiff, also to stretch out the front; FROG, to eat into, indent, adorn; CLAG or CLIG, cleave stones or the ground; SKIG or SCIG, dart, cast light, cast an eye upon, look, appear, show;

discern, divide, distinguish. DRAG, toss, trouble, vex, (drumly water or clouds;) SCAG, cover, shade, overcloud; SCIG, cover the sky; FLAG, blow like a gust of wind, flash as fire; SCAG, cut, divide; SCEAGER or SCEOR, sheer, cutting; SCEORPA, cutting with point or edge. SLÄG, dash; SLAGT, sleet; SNAG, catch, snatch, seize hard, pinch, nip; dash on; FLAG, flow, go as moving liquid; FLOGD, flowed, a flood; FLODER, to put in a flood, a very expressive term, "The grund a' fluidest." PLAG, a Latin form of FLAG and BLAG, lay out, extend as even soil. STRAG, to stretch, spread, spread as matter upon roads. Flush is from FLOGSC a flowed place. Dub, is from DWAG-BA or DUBA, water, in Cymraig DUVR, or DYFR. CLAY is from CLAG, to make wet or moist, whence CLAGGIT, LAGGER'D, CLAGGER'D, CLARTED. The Latin LUTUM is for LAGTUM or LOGTUM, what is wet, Bray is from BRAIDH, viz. BRAG, to stretch out, as the declivity of a hill juts out. BLANK, white, the origin of blanch, is from BLAEC, and that from BLAG or BLIG, which means both to shine, and to lack or fail. BLAEC is defective in colour, black or blue; but BLAEC white, pale, seems to be related to LAEC, in Greek, LEUCOS or LAUCOS, shining white. However that may be, WAN in Teutonic is deficient, dark, gray, pale, livid; so bleak, and black, and

blanch, may possibly be all from BLAG, fail, lack, want.

The compounds SCAG, STRAG, SPRAG, are among the most powerful of this kind of words. The sc, in Visigothic SK, in Low Dutch SCH, pronounced S-H, in German SCH, and in English SH, of equal sound; is in Greek x and SC, in Sanscrit CSH, and in Slavic S-CH or SH-CH, marked by a single letter, and sounded as in the English name Ash-church. This fact must be noted attentively, as it is the key of the history of the derivatives of SCAG or SCIG, and marks a law of articulation. SKYR or SCYR, a sheer, a razor in Saxon, is XUROS in Greek, and CSPUR in Sanscrit. The Sanscrit verbs CSHI, waste, move; CSHUB, agitate, and all others beginning with CSH, are found to be XEO and XAO in Greek, and SCEAG, SCEAF, SCEOP, &c. shake, agitate, cut, divide, shave, shear, in Teutonic.

Note 2 G. p. 42.

Proofs of this may be found in the conversation of the most illiterate peasant. Though he know nothing of the separate senses of ER, LY, ING, ED, and other terminations, he can apply them with sufficient accuracy; and whoever has attended to the unfettered conversation of that class of people, must have been often amused with the regularity and justness of their new terms. In the heat of

imagination, they frequently display instances of the inimitable felicity in this respect of the early poets. The accuracy of their extemporary combinations is always in proportion to their knowledge of the component parts. How regular, then, must have been the combinations of words, which were made in the first ages, when every man knew the sense of the modifying terms, and could manage them with as great skill as we at present join substantives and adjectives?

As verbs, expressive of motion, action, and force, were the first words; all nouns or names of objects were verbals. An indication of active performance occurred in every term; and objects, naturally considered as inanimate or passive, were named from their qualities, which acted on the senses. For example, LAG meant a stone, according to the formers of language, because it was split or rifted. LAG, strike, cut, divide, split, gave LAG, a cliſt, a split rock. The quality of splitting, or undergoing splitting, was viewed as in the stone, on which account LAG-SA and LAP-SA, lâas or lapis, cliff, were considered as active. Our splinter, that which *makes* itself into splints, is every way illustrative of this fact, which is universal in the formation of language. STAINS in Visigothic, and STAINA in Saxon, are for STAGANASA, and STAGAN-M: SA and A mean each he, or a personal agent: STAGANA is the preterite participle of STAG,

stand, be firm, stiff; so STANIS is he, or the agent who stiffens, or has become by action hard, viz. a stone. LAG-SA is a rifted rock; and LAPIS is a derivative of LAGSA: CLACH, a stone, is the same as LAG, from CLAG, cleave; in Saxon CLIFFA and CLIPSA. Rock is from RAG, split. It is ROG-A, RAG-A, RAG-S or ROG-S, and C-RAG in the oldest dialects. These names are not neuter, but active and personal. RUPES or ROPES is a derivative of RAG or ROG, analogous to LAPIS, from LAG. STIA, a pebble in Greek, was formerly STIG-A, she that resists the touch, or is hard. There are no neuter nouns in Celtic, nor in the Arabic dialects; nor were there many in the oldest English or Saxon. Most names of objects and actions were masculine or feminine, in all the earliest European and Asiatic tongues.

Note 2 H. p. 42.

All words being at first names of orders of action, it required a particular process to modify these, so as to express individual properties. In savages tribes, the qualities of the mind or body are the base of proper names. After language is formed, such names are fanciful enough. One warrior is the eagle, another the hound, a third the tiger of their horde. The brown, the red, the grey, the lame, the fat, the lean hero, (for bodily defects are often signs of distinction, not of reproach, in that state of society;)

are natural appellations; but none of these can be given, till the words have been invented and applied to the qualities of man and the world around him. Much less can such terms as self, same, proper; or I, thou, he, she; be common until some general term be modified into their particular sense. Holding, having, grasping, keeping, are the roots of words which imply possession. HAB, seize, hold, *have*, is common in Latin and Visigothic. AG, hold, have, own, is common in all the Teutonic dialects, as IC AGE, I possess, I have; and its participles AGEND, having; and AGAN, or AGN, had; are as frequent in Anglo-Saxon as ECHO, I have, in Greek. The Sanscrit AP, have, obtain, get; which, in Latin, is APISCOR, or ADEPISCOR, ADEPTUS; deserves the more notice that AP is *self* in modern Hindostani, an elegant dialect of the ancient Indian. The Sanscrit AHAM, I, was once AGAM, and the same as EGO, and IK, I. The word SWA, SVA, from SWAG, rule, regulate, govern, hold, sway; is found in every dialect. According to the genius or particular turn of some of these, it has been changed into SA, HO, HOS (for SWAS,) SO; and SAN, KHUI, for SVI. In Greek it is SPHE, and observe that SW becomes, in that dialect, SPH or SF, as SPHAIRA for SWAIRA; SFINGO for SWINGO; SPHURA for SWURA; SPHENDONE for SWINDONA, a swing, a sling. The origin of SAMO, same, is finely observable in Sanscrit, in which SYAH, SYA, TYAD; and its contrac-

tion SAH, SA, TAD; signify THAT masculine, feminine, neuter. Any person may see that these are the SA, SO, THATA, of the Visigothic; and the HO, HA, TO, of the Greek. The connection between SYAH and SVA, self, own, proper, which is declined SVAH, SVA, SVAM, is obvious; and the origin of *same* is discovered in SVAYAM, self, himself, herself, &c.—Wilkins'. Sans. Gram. p. *555*. Every Greek or Gothic student knows that HO, HE, TO; and SA, SO, THATA; mean that, and are used in Homer and Ulfila for who, which, what. Proper, possessive, own, self, same, who, which, this, (Celtic so,) are various meanings of SWA. The idea of property or peculiarity is implied in the word SWA and its compounds, in every dialect. SWES is a neuter word in Visigothic, and signifies goods, substance. See the parable of the prod[illegible] son in the translation of the Gospels by Ulfila. [illegible] frequently occurs in his version, and in the Saxon, under the forms of SWES and SWAES, own, proper; as LAMBA SWESA, neuter plural; in Latin OVES PROPRIAE; and GAWASIDEDUN INA WASTYOM SWESAIM, they clothed him, PROPRIIS VESTIBUS, with his own clothes. The most common derivative of SWA is SUMS, SUMA, SUMATA, CERTUS-A-UM; or QUIDAM, QUÆDAM, QUODAM; SUMS MANN, a certain, a particular man. SUM is from SWAM, and is found in all the Teutonic dialects. SAMA and SAMO, idem, eadem; has in Slavonic the sense of SUM; for SAMO is in Russian self, and SAMKA is kind,

sort, sex. LIOBITE SAMAGO SEBYA is to love, (of) his own self; SAMO-LIOBIE, self-love; SAMEII NISKI, the very lowest or nethermost; SAMETSE and SAMKA, the male and female of animals, that is those of their *own* sort or kind. In Greek HEOS-A-ON is SUUS-A-UM, or SWESA, SWESO, SWESATA, in English *own*. SPHE, PSE, and SPHEIS, stand for SWE, and SWESANS, selves. The Celtic SO and SANN, this and here; SE and SA, self, as in MISE, myself; SIN, that; are all from SWA, which in most dialects has run the course of contraction exemplified in SWA, SWE, *so*, sae, viz. in *same* manner. So died the brave, was formerly SWA died the brave, in *that*, in same self manner, which last sense is found. As he died, so died she; AL-SWA (for Mr Tooke's AL-ES, from the German, is inaccurate) died he, SWA died she. The Greek adverb is HOO's for SWAIS.

From these facts it appears, that self, same, or own, may be a personal pronoun of any description, either I, or thou, or he; or a demonstrative pronoun signifying this or that; or a relative, who, which, that, as the man *same*, or *self*, did it; or a possessive pronoun, meaning his, her, thy; or my, or their own.

AG, AGAMA, and AGANA, proper, peculiar, self, had all these significations, which are still preserved in one or other dialect, and which were originally found in the primitive tongue. In Saxon, and the other Teutonic varieties, AGN, AWN, own, is as com-

mon as SWES. In Greek, EGO; formerly AGA, AEGA, and IGA; signifies myself; and AUTOS, anciently AGODSA, AGOTS, is self. The Celtic A, *who*, was AG, same, self. In Visigothic EI or I, who, which, that; is a relict of AGA or AHA, same, who; which in Sanscrit is AYAM, IYAM, IDAM, this; and YAH, YA, YAD, who, masculine, feminine; and what or which, neuter. ESHAH, ESHA, ETAD; HIC, HAEC, HOC; is also from AGTA, self, same. This and which, the relative and demonstrative, point out their sense of same, or self same, as very appropriate to mark this very thing, same in place with ourselves, and likewise the same thing, which had been antecedently mentioned. A very ingenious writer, the reviewer of Dr Jamieson's Scottish Dictionary, (Edinburgh Review, No. XXVII. p. 121,) is inclined to derive the relative and demonstrative pronouns from the participle *said*; but, besides that *said* is a derivative word in a secondary sense, being the preterite participle of SAEG, say, which is from SAEG, put forth, exert, move speech, or sound, from SWAG, or SWEG; it appears, on inquiry, that SWA, self, same, is the original of these words, a term of the same sense as THWAG, take, hold; AG, hold; and HWAG or WAG, which produced the other terms of similar application in the various dialects.

The philologist, as he advances in general knowledge of the European tongues, will discover, that

HW, in Teutonic, is almost always KA or CA in Celtic, Latin, Greek, Sanscrit, Persic, and Slavonic. The Gothic pronoun HWAS, HWO, and HWATA, is QUIS, QUAE, QUOD in Latin; KOS-KA-KO in old Greek; CO, CIA, CIOD, who, which, what, in Celtic; KE, who, and CHE, which, in Persic; KTO, (KE-TO, who, that,) who; KTOREII, who, which, in Slavic; and KAH KA KAD, who, masculine, feminine, which or what, in Sanscrit. It might be believed, from such a number of coinciding dialects, that KAH, QUI, or QUIS, were the purest forms of this pronoun; but the contrary appears from accurate investigation, not of this, but of many other words. HUND, for TAIHUN-TEHUND, is sense, that is to say, explicable in Visigothic; in the other dialects, CENTUM, HECATON, CEUD, &c. are inexplicable. HUND, a dog, from HEND, catch, pursue, in Visigothic and Saxon, the Greek CUON, Latin CANIS, Celtic CU, have nothing but an arbitrary signification. CUTIS, COS, CLUNIS, CELO, CITRA, CALX, CALAMUS, CAPUT, CAPIO, are, in Teutonic, HYDI or HYD, a covering, a skin; HWETS, a sharping stone; HLEND, the loin, hip; HELA, I cover; HITHRA, hither, on this side; HEL, the heel, rise of the foot; HEALM, stalk, stem; HEOFOD, head; HABA, I seize, all deducible from earlier verbs. In Latin, and the dialects resembling it, they have no historical meaning.

The word SILBA, IPSE, SILBO IPSA, in English

self, stood for any person, because self is common to all persons. It is formed from SWAG, self, first by adding LA, SWALA, in Latin SOLUS, by himself, that is alone; then by joining BA, which made SWALBA or SWAELBA, and SILBA, property, *selfness*. In Celtic, SEALBH is property in cattle, the only wealth of ancient times.

The ingenious speculations respecting self and soul, "the conscious thinking thing, capable of happiness or misery," made by Sir William Jones, according to Locke's definition, and countenanced by the similarity of these words, and by the use of NEFES or NUFS, breath, soul or life, for *self* in Arabic, are not confirmed by philology. SILBA is property, peculiarity, self, same; but soul is from SAIWALO in Visigothic, and SAWEL in the other Teutonic dialects, and means the perception or discernment. It is from SAIWA, originally SWAG or SWAHA, take, apprehend, catch. Perceiving with the eye, or any sense; perceiving a difference between ideas, or perceiving conclusions arising from them, including sensation, perception, judgment, and reasoning, all went under the appellation of *taking*. NON *percipio*, OCULIS, TACTU, GUSTU, AURIBUS, OLFACTU; NON CAPIO MENTE, NON APPREHENDO, NON ARRIPIO SENSUM, are negative uses of the words PREHENDO and CAPIO, catch; perfectly analogous to the first phraseology of the mind. The WORDS taste, see, feel, think, mind, are from TWAG, take by

touch, which was originally TWAC, TWIG, TWITCH, TOOCH; thence TAGST, the origin of TASTER, to grope or feel; from SWAG, SAG, SAEG, and SAEH, seize, catch with hand, eye, mind; from FAHLAN, a derivative of FAG, catch, whence FANG and FINGER, a catcher; from THINC, a derivative of THIG or THWIG, in Sanscrit DHAI, in Greek DOC, in Visigothic THUGK, take, catch, apprehend. ME THINCATH is DOCEI MOI, it shows, it seems, that is, it makes me take an opinion. DOCEO, I seem, is a casual verb, and means I make another *take* an opinion by my appearance. It is the same as TAECAN, to point out in Saxon, and DEICO, I show in Greek; for to show, or seem, mean that we make others apprehend a thing, or that we maintain an exterior calculated to *excite* a particular opinion. MYND, GEMYNDE, GEMUNOD, is from MUNAN in Gothic, to take, to hold, which applies to perception, to memory, to recollecting, or making others mind, whence MONEO, I remind.

Note 2 I. p. 43.

THWAG, take, possess, produced THWA, THUA, and THO, or THU, *self*, thou, or he, or she, &c. THO was preferred to so in the oblique cases of the Teutonic, Greek, and Sanscrit demonstrative pronoun the, or that; or, as it has been called, the article. The Visigothic, and indeed the common accusative singular of THU, is THUK, or THEK,

which is, I believe, the old nominative. The Visigothic plural is YUS, or GUS, which is from AG, or IG, not from THU. The Greeks used SWA, or SPHE, in some cases of THU. The Sanscrit VAH, you; the Latin VOS, from which VOSTER, formed like CASTRUM, a camp, (CAS, or CA, lie; CASITERUM, a ligger, a lying-place,) or like PASTOR, a feeder, for PASCITOR; are terminations of YUVAS, or YUVAH, you. Nos, we, and NA in Sanscrit, are relicts of VANAS, or VANAH, we; originally WAHANANS, from WAH, self. WAHANANS was contracted into WANANS, WANS, WAS, or WEIS, which last is the Visigothic; and into WE, the modern first person plural.

When pronouns began to be joined to verbs, those annexed were A for AH, or AGA, I; THA, thou, or SWA or SA, thou. I cannot determine whether the TH of THA was not in some dialects changed into S, to which it is related in sound. THA, or TA, was used for *that* man or woman, or that thing. The plurals WAH, MAH, WAS, and MAHAS, stood for we; and THA, redoubled into THATA, and often contracted into ADHA, or changed into ETE; served for the plural of THA, thou. The plural *they* was made by HWINDA, or HWAGENDA, yon, yon same people; which produced ENTI, ANDI, ENDI, ENT, ANT, ONT, and by contraction, OUSE, OUT, IOT, and IOH, in all the dialects of this primeval tongue.

When terminative vowels are of little importance,

as to conveying the sense of a compound word, such as verbs combined with the pronouns are; such vowels are deprived of accent, become slender, and in many cases are dropt.

In many dialects MI, the termination of AGAMA, or AGAMI, prevailed over AG, in common use. The Celtic, a very ancient European dialect of the general language, uses MI, I, thou; SE, or E, he; SI, or I, she; SINN, we; SIBH, you; IAD, they. From which it appears, that MI has superseded AG, in this variety; and that SWE, in the feminine SWI, a common feminine termination, stand for TA and TI, he and she; SINN, originally SWIN, selves, for we; SIBH, formerly SWIBA, same, or selves, for you; and IAD, or IAND, from HEOND, or HWAGEND. The Cymraig, or Welsh, has MYVI for MIMI, or MUMU, I, that is, MY-MY; TYDI, THY-THY; EVE, he; also HI, she; NI, we; CHWI, you; HWYNT, they. The pronoun redoubled indicates self; so MY, I; MYVI, myself. CHWI stands SWI, for in this dialect, as in Persic, the guttural CH is used in many instances instead of SW. The Welsh say CHWAER, for SWAIR, a sister; CHWECH, for SHEASH, six; CHWERW, for SWERW, sour, harsh; CHWEGR, for SOCRUS, or SWAIHRA, a mother-in-law; CHWIVIO, for SWIFAN, to move; CHWITH, or SWITH, blow. The same nation changes S into H, and say, HWN, HON, HYN, for SUN, SON, SAN, this, this same, analogous to SO in Celtic. HWN, HON, HYN, are HIC, HÆC, HOC, in

Latin, as to sense, but I do not think that HWN and HIC are of the same origin.

In Persic, MEN is I; TO is thou; O, or OE, is he and she. The plurals are MA, SHUMA, and ISHAN. In Slavic, YA, or IA, is I; TEI, thou; ONE, he; MEI, we; VEI, you; ONI, they. Most of the dialects related to the Persian, especially the Slavic and Finnish, resemble it in their pronouns. The Greek AUTOS, self; the Welsh EIDDO, (pronounce EITHO,) and the Greek adjective IDIOS, IDIA, IDION, PECULIARIS, SUUS, and in English, own, proper, private, are from *agsds*, possessive, and IGD, property. A farther account of the pronouns will be found under the particular sections of this work allotted to the various dialects of the language.

Note 2 K. p. 44.

There are probably no languages, except such as are monosyllabic, and such as have lost their terminations by long corruption, that are destitute of cases or inflexions. The English and Persic have lost these, by undergoing the fate of the Latin tongue, on the dissolution of the empire. Besides the effects of revolutions, there is a tendency in all languages towards the use of auxiliary words, in declining nouns and verbs, occasioned by the difficulty of applying properly the terminations, invented by the framers of speech.

In all the dialects from Ireland to India, the terminations of nouns consist of single or compound consignificatives, which give the radical its adjective or attributive sense, and fit it for an appellative word. There is no real difference between substantives and adjectives, both being expressive of qualities of objects, except that the word, adjectively used, takes an additional consignificative, to mark the male or female or neuter agent. The noun is an adjective of one termination. What is asserted above respecting the genitive is derived from examination of the facts discernible in the various dialects, supported by an analysis of genitive terminations. In the Hindustani, a modern Perso-Sanscrit dialect of great utility, the genitive is a regular adjective, varying its gender and number according to those of the governing word. Thus RAJA-KA BETA, a king's son; RAJA-KI BETI, a king's daughter; RAJAON-KA BETA, a son of princes; RAJAON-KE BETE, sons of princes; RAJAON-KI BETI, a daughter of princes, &c. See Dr Gilchrist's Stranger's East Indian Guide to the Hindoostanee, Calcutta, 1802, p. 23. Rule 26; an excellent practical work, in which that dialect is explained on the principles of a pronouncing dictionary, with great conciseness and ingenuity. I have borrowed from it this observation, respecting the affinity of the genitive and adjective termina-

tions. In Hindustani, the cases are mostly made by prepositional words annexed rather than joined to the noun.

In Visigothic, we have the cases in all their stages of perfection, semi-decay, and approaching evanescence; some regular, others broken, others much corrupted. We may trace in it those incipient defects, which are almost universal in the Anglo-Saxon, a dialect much allied to it, but transmitted to us in more recent monuments. We find in Ulfila's version some genitives perfect and regular, as AHMINS, of a spirit; MANAGEINS, of a many or multitude; CWINONS, of a woman; FUNINS, of fire; others in which the N is elided, and which resemble the Greek and Latin genitives in IS and OS, for example, HIMINIS, of heaven; FRAWAURHTAIS, of a bad work; SUNAUS, of a son; MANS, of a man; GAURIS, of a sad man, an adjective masculine, all of which have the genitive in IS. In Saxon and the later Teutonic dialects, we find even the s dropt in certain nouns, which brings these words into resemblance with the Latin genitives in AE, and the Greek genitives in A. In Saxon SUNU, a son, has SUNA, of a son, of which the Visigothic nominative is SUNUS, genitive SUNAUS; WILN, a slave-girl; WILNE, of a girl; WITEGA, a prophet; WITEGAN, of a prophet. Remark in WITEGA the formation of the genitive by NA, one part of NA-SA. Finally, some words in the Teutonic dialects have

the nominative and genitive similar, a circumstance which arises from coincidence of termination, as BAURGS, a town, BAURGS, of a town, for BAURGINS and BAURGIS, or from gross corruption, favoured by the clearness of sense; as MODOR BROTHR, a mother's brother; FAEDER LAND, a father's land; SWISTAR SUNA, a sister's son. The genitive is in such cases elided through negligence; and the two nouns form a sort of compound term.

I am happy to be able, in this place, to confirm the opinion of a very eminent classical scholar respecting the genitive case. It may be found at the close of the Preface to Dr Hunter's edition of Virgil, published at St Andrews in 1800. That most acute writer expresses himself in the following words:

" Itaque genitivi formam antiquissimam, unde omnes deinceps aliae quae usu sunt, levibus admodum mutationibus, gradatim provenerunt, rem grammaticis, tam veteribus, quam recentioribus adhuc intactam, paucis indicare operae pretium erit. H. c igitur genitivi forma antiquissima, quam declinatio tertia adhuc plerumque servat, desinebat in *is*; ut aura, aura-is; animos, animo-is; labor, olim labors, labor-is; fructus, fructu-is; dies, die-is. Postea vel duæ vocales in unam syllabam coïbant, vel s elidebatur, vel denique, utrumque simul. Ita ex aura-is, factum est vel aur-as, ut paterfamilias; vel aura-i, et postremo aur-

ae, quod enunciatum videtur aur-ai: ex animo-is, eliso s, animoi, quod est anim-i; ut in plurali etiam numero, ex anem-oi et anem-ôis facta sunt anim-i et anim-is. In declinatione tertiâ s plerumque retinetur; interdum, ut in Achill-i, Oront-i, eliditur. In quartâ cornu-facit vel corn-us, contractum pro cornu-is; vel, absque s, cornu, contractum pro cornui. Eodem modo ex die-is factum vel di-es, (vid. *A. Gell.* IX. 14.) vel die-i, et postremo, vel di-i vel di-e prout, vocalis vel prior vel posterior ab alterâ absorpta fuerit."

Every sentence of this remarkable passage is conformable to the fact, and proven both by the older forms of Greek and Latin nouns, to which Dr Hunter refers his readers, and by the most ancient remains of the Teutonic dialects, the most incorrupt of all the varieties of European speech. In Visigothic, INS, IS, AIS, and EIS, are the common genitive terminations, in almost every noun. The Greek genitive in os is scarcely so pure as the Latin one in IS. The existence of ES or AS in the first Greek declension is a sufficient proof, by itself, of Dr Hunter's account.

It must never be forgotten, that the genitive is a mere adjective form, that dies domin-icus, ignis, vestalis, the Arctic circle, the milky way, the brazen image, the Doric order, the angelic nature, and all similar constructions, are instead of domini dies, ignis vestae, the circle of Arctos, the way

of milk, (MILC-IG WAEG, for MEOLCES WAEG, or MILKINASA WEGS,) the image of brass, the order of Doris, the nature of an angel, and the like of others; only, the adjective made by one or more consignificatives sometimes conveys a diminished sense of the noun. For instance, MILC-IG, milk-having, does not always mean pertaining to milk, but having the nature of milk, that is, an inferior portion of its nature. Wheat is the direct name of a grain; but WHEATY, of old WHEAT-IG, a word once very common as a noun in Scotland, means poor inferior wheat. WIF, a common Teutonic name for a woman, has the adjective WIF-IG, wife-have, that is not a wife, but having the quality or nature of a wife, and, by transference, a wifie, a little wife. The German word for this diminutive is WEIBLEIN, originally WEIBELING. It follows from these examples, which mark a general fact in all the dialects of Europe and India, that though adjectives, such as dominicus, regalis, aereus, &c. may be substituted for the genitive, yet, on account of certain powers in their consignificatives, they are apt to convey a sense rather different from that of mere connection between one substantive and another. The genitive was, notwithstanding this, an adjective made by NA-SA, RA-SA, and perhaps AGA or AGO, till it acquired a distinct character by corruption.

The identity of the genitive singular and nomi-

native plural is abundantly certain, not only from the older, but the later forms of the words, in all the dialects. The coincidence of PENNAE, of a pen, and PENNAE, pens; GENERI, of a son in law, and GENERI, sons in law; FRUCTUS, of fruit, and FRUCTUS, fruits; and the close resemblance of SERMONIS and SERMONES; are supported by the ancient Greek and Visigothic declensions. It is demonstrable, that the accusative plurals, in all the dialects, contain no preposition. In Visigothic, these and their nominatives are uniformly the same, both terminating in ANS, UNS, EINS, ONS, OS, or A, neuter, as convenience may direct; and it is no presumptuous assertion to declare, that the Latin and Greek accusatives in AS, OS, OUS, ES, and the like, were formerly ANS, ONS, INS, or ENS, and similar to the nominatives, the history of which may be traced from internal evidence. An account of the ancient Greek and Latin inflections of cases is given in the second part of this work. All that is worthy of additional observation here is, that many of the Visigothic nominatives plural retain the broad vowel, which, in the genitive, has sunk into a slender sound. So AHMANS, spirits, AHMINS, of a spirit; HIMINANS, heavens, HIMINIS, of heaven; HANDUNS, hands, HANDAUS, of a hand.

Visigothic neuters, like those in Greek and Latin, have A in the plural, but the genitive singular is regularly in INS: so AUGO, an eye; genitive

AUGINS, dative AUGIN, accusative as nominative, nominative and accusative plural, AUGONA, eyes, AUGONE, of eyes, AUGOM, to eyes. In Latin, Greek, Teutonic, Slavic, and Sanscrit, all neuter genitives and datives, in either number, are the same as those in the masculine.

Note 2 L. p. 45.

The dual has been reckoned with some justice an unnecessary number. It has faded from the Latin, Celtic, all the modern Teutonic dialects, and the Greek of the Roman empire. It is found in all the ancient dialects of the Teutonic, Greek, and Sanscrit, though not equally used in each of them. In Greek and Sanscrit, the masculine nominative dual generally ends in o long. The feminine nominitive dual is in A in Greek, in AI or o in Sanscrit. Sanscrit neuter duals generally end in AI. Many Greek feminine words have E short in the dual.

Note 2 M. p. 46.

At the beginning of the second stage of language, the practice of repeating the noun was probably continued until the addition of the consignificatives to the word superseded it. AG, water, had no plural except AG, AG, AG! water, water, water; until it was compounded with NA and SA, which formed the adjective AGANASA or AGANS. This word signified water-wrought, or watered; and, like the other

orders formed by AG, DA, NA, BA, &c. assumed a place in the language, as an attributive noun, descriptive of an object and its relations. To perceive the full force of the compound, it is necessary, first, to consider AGANA, and then AGANA-SA. AGANA has the nature of GIBA-NA, given; CWIMA-NA, come; DREIBA-NA, driven. As vaulted, tented, pointed, crested, wooden, earthen, oaten, do not merely signify that the act of vaulting, tenting, pointing, cresting, making into wood, earth, or oats, is or has been done; but likewise having a vault, a tent, a point, a crest, having or being wood, earth, and oats; so AGANA means watery, put into the state of water, having the quality of water. The addition of SA, work, act, makes the adjective more active in sense, and gives it that operating power which the founders of language were always eager to express. When the adjective was formed it served equally for an attributive noun of number or connection. AGANS, runs; signified the water's race or course, and many waters. In later ages AG became AH, and A or AE, and AHWA or AQUA, which last are derivative. AHWOS, for AHWONS, waters, is found in Ulfila's version. "Yah at-iddya dalath rign, yah cwemun *ahwos*, yah waiwoun windos, yah bistungcwun bi thamma razna yainamma. yah ni gadraus, unte gasulith was an staina."—Matth. Chap. vii. v. 25. "And rain came down, and waters came, and winds blew, and they struck on that house. And it fell not, for it was founded on a rock." AHWOS,

waters; and WINDOS, winds, are nominatives to CWEMUN, they came, from CWIM, move, and WAIWOUN, they blew, an original preterite of WAI, blow. WAGEND, or WAIENDS, blowing, is the ancient form of winds, or VENTUS, he who blows, he who is blowing. BISTUNGCWUN is the preterite of BISTINGCWAN, to stab, stick, dash on, in Latin STINGUERE. RAZNA and STAINA are datives of RAZN, for RAEREN, a thing reared or raised; and STAIN, STAGEN, a thing fixed, a stone. THAMMA is equal to TOI, and YAINAMMA to EKEINOI, signifying to the, and to that, in Greek.

Example of a Visigothic adjective declined. GAURS, sorrowful, from GEWOHS; in Greek, GOOS, vexation, sorrow; whence GOEROS, the same as GAURS. The Visigothic AU was pronounced like OMICRON, accented acutely, in Greek.

SINGULAR.

	Masc.	*Fem.*	*Neut.*
Nom.	Gaurs	Gaura	Gaur.
Gen.	Gauris	Gaurizos	Gauris.
Dat.	Gauramma	Gaurai	Gauramma.
Acc.	Gaurana	Gaura	Gaur.
Voc.	Same as nominative.		

PLURAL.

	Masc.	*Fem.*	*Neut.*
Nom.	Gaurai	Gauros	Gaura.
Gen.	Gauraize	Gauraizo	Gauraize.
Dat.	Gauraim	Gauraim	Gauraim.
Acc.	Gaurans	Gauros	Gaura.
Voc.	Same as nominative.		

The Visigothic dialect in many instances changes R into Z. GAURIZOS and GAURAIZE, in the Saxon dialect, would be GAURIROS and GAURAIRE, these cases being made with RA, a common consignificative. GODES, GODRA, GODES, are BONI, BONÆ, BONI; and GODRA is BONORUM-ARUM-ORUM, in our own ancient language.

Note 2 N. p. 46.

The Visigothic shows the dative in all its varieties of change from MA and IM to IN, EIN, AI, and A; as IMMATA, to him; GAURAMMA, to a sorrowful man or object; AHMIN, to a spirit; MANAGEIN, to a multitude; HIMINA, to heaven; GALAUBAINAI, to belief; GAURAI, to a sorrowful woman; WASTYAI, to a garment; HANDAU, or HANDO, to a hand. In Latin and Greek, the dative, in its oldest form that has been preserved, ended in I, as TIMA-I, to honour or value; PENNA-I, to a pen or feather; GENEROI or GENEROE, to a son-in-law; REGNOE, to a kingdom; CURIOI, to an arbiter, master; LOGO-I, to a speech; SERMONI, or SERMONEI, to a connected harangue; SEDILEI, to a seat; SOTEREI, to a saver; FRUCTUI, to increase, fruit; REI, or REEI, to a matter. It appears to me that all these words formerly ended in MA, which, by degrees, was changed into AIM, OIM, EIM, and IM, or UIM, and at last dropt.

The Teutonic and Slavic nations applied MA both to the singular and plural, but in the singular they

often dismissed the M, particularly in feminine words and others, where contraction removed a harsh sound, or an ambiguity in case. They said HIMINS, heaven, the elevated region; HIMINIS for HIMININS, of heaven; and HIMINA, to heaven, for HIMINAMMA. Such contraction removed the cacophony of harsh phrases; as DAGAMMA GODAMMA, to a good day, and BAGMAMMA UBILAMMA, to an evil tree, sound much more harshly than DAGA GODAMMA and BAGMA UBILAMMA. In all the Teutonic and Slavic dialects, substantive nouns and feminine adjectives are generally contracted in the dative singular, but the datives masculine and neuter of adjectives remain entire, and terminate in AMMA, AM, or OM; the vowel before MA, or M, being varied according to the particular terminations of the nominatives.

The same causes, viz. the desire of euphony and variety, and the tendency to contraction, when any of the last syllables of the word resembled the consignificative, (as in HIMIN-INS,) produced an abbreviation of the cases in the Latin, Greek, Sanscrit, and Celtic.

What are called declensions in language, arise from the turn given to the contraction of the consignificatives of case, by the last syllables of nouns; rather than from any real variety in the consignificatives themselves. Thus, in Latin, feminines in A exert a power over IS, I, M, the consignificatives of

the genitive, dative, and accusative, singular, so as to make these AIS, AI, AM; while masculines in os make the same words to be OIS, OI, and OM. These were the old terminations of PENNA and DOMINUS, in the cases here mentioned.

General Rule.—In all the European and Indian dialects, the ancient genitive singular ended in ANS, or in such contracted varieties of it as INS, ONS, AENS, IS, OS, ES, A-IS, O-IS, AE, OE, EE, AN, IN, ON, EN, UN, ASYA, and H, substituted for S. The dative singular of these dialects ended in MA or BA, or in such contractions of them as AM, AB, IM, IBA, IBYA, EBYA, OM, AIM, AIB, OIM, OIB; and AI, OI, AE, OE, A, E, EI, O, OI, I, IN, and the like. The accusative singular of those dialects ended in NA, or in its varieties ANA, ONA, INA, EINA; AN, IN, ON, EN; AM, IM, OM, UM; or A for A-NA, and the like. The vocative took its form, either from rapidly pronouncing the last syllables of the word in calling, or in dwelling on them, as is done in India.

General Rule 2.—The nominative and accusative plural of all the dialects were the very same as the genitive singular. They all terminated in ANS, but their varieties are numerous, such as ANS, INS, ONS, UNS, EINS; AS, ES, EIS, IS, OS, US, OUS; AN, EN, IN, ON, UN; AE, AI, OI, E, I, AH, EH, IH, OH, and several others. The accusative and nominative plural often differ, in modern as well as in ancient dialects; but this arises wholly from corrup-

tion and love of distinction taken together. The accusative is for the most part purer than the nominative. PENNAS is purer than PENNAI; DOMINOS than DOMINOI or DOMINI; SOTERAS than SOTERES. This holds in all dialects.

General Rule 3.—The genitive plural being formed by a consignificative, added to the nominative plural, preserves some indication of the plural in many instances; but as it was made by NA as well as by A or AG, the force of contraction has greatly destroyed its original forms. In Greek, Latin, and Sanscrit, NA or its varieties, AN, AM, ON, OM, were joined to the plural nominative, SA being always rejected. So REGINS or REGIN, kings; REGIN-AM, for REGIN-AN, belonging to kings, of kings; by contraction REGOM. When the noun had INS necessarily inherent in the nominative plural, as in the instances of words in *is*, originally IGS, for example MITIS; or when the nominative was of old INS or EIS, as FELICEIS; the plural was preserved before OM, as in MIT-I-OM and FELIC-I-OM. In some instances, particularly in feminine words, the Teutones and Latins inserted RA before the genitive terminations. The Latins inserted RA before OM, as in PENNA-R-OM, DOMIN OR-OM. The Teutones inserted RA before OS or IS of the genitive feminine, as GODEROS or GOD R-A, of a good woman. In the genitive plural, they said GODE RA, GODE-RO, GODERA; BONORUM-ARUM-ORUM. But all these in-

sertions are to be viewed as comparatively recent, and as an extension of the compounding system, applied to prevent ambiguity. For the original forms PENNAI-OM and DOMINAI-OM, GODAI-A and GODA-O, seem to have been on the verge of sliding into PENNAM, DOMINOM, GODA, GODE, and GODO, when this consignificative was introduced to preserve the attributive or adjective sense. The Greek genitives TIMAON, KURION, BEMATON, and the Latin SERMONUM, SEDILIUM, FRUCTUUM, are quite regular. The Sanscrit genitive plural always ends in AM, and frequently in NAM, the N being the sign of the nominative preserved before AM. Genitives, made by A or AG, have, in some dialects of the Teutonic, and in many instances in Slavonic and Celtic, suffered so much from contraction, that all traces of the plural are lost, and the word itself is as short as if it were a nominative singular. Example in Icelandic, AS, for ANS, a deity, a god; genitive singular, ASIS, of a god; dative, ASI, to a god; nominative plural, ASAR, gods; genitive plural, ASA, of gods; dative, ASOM, to gods; which, in the very first ages, would have been ANS, ANSINS, ANSIMA, in the singular; and in the plural, ANSANS or ANSINS; genitive, ANSANA; dative, ANSANAMA, or ANSANOM: SILA, in Slavonic, force, power; genitive singular and nominative plural, SILEI, of power and powers; genitive plural, SILE, of powers. In Celtic it is a rule,

that monosyllables, which form the nominative plural like the genitive singular, have the genitive plural like the nominative singular. (See Stewart's Gaelic Grammar, p. 55. Edinburgh, 1801.) This monstrous perversion, by which BARD signifies equally a poet and of poets; EACH, a horse and of horses; CLUAS, an ear and of ears; rose very naturally by dropping the E of BARDE, EACHE, CLAUSE, all three contractions of BARDINE, EACHINE, CLAUSINE.

General Rule 4.—In all the dialects, the dative plural was made by BA, BASA, or MA, added to the nominative plural. The varieties of these are many; for instance, BUS, BIS, BOS in Latin; BHIH, BHYAH, in Sanscrit; PHI in Greek; AIBH or IBH in Celtic; AM, OM, IM, and the like, in Teutonic; AME, EIME, &c. in Slavic. The long vowel before these marks, which were the sign of the plural, has been elided. Corruption has, in many dialects, shortened that vowel also, as in SERMONIBUS for SERMONENIBUS, or SERMONE-IBUS; and FRUCTIBUS for FRUCTOU-IBUS, and so in many similar instances in all the dialects. The sign itself being conspicuous enough, the barbarous and civilized tribes of Europe equally neglected the sign of the plural, obscurely concealed before the termination. In the modern German and its dialects, AM and EM are changed into EN, in the declension of nouns; but the ancient form is retained in adjectives. Instances of this are found

in the Visigothic, and many other old dialects. The practice, therefore, is not absolutely modern.

General Rule 5.—In all the dialects, especially in those that are modern, there has been, and there is, a continual tendency to shorten, and, in some combinations, to drop the signs of the cases. Instances of that tendency are common and numerous. The chief examples of cases altogether dropped occur in words that are in daily use, or in languages that have been in a great measure destroyed by foreign invasions. The Persic, though once the same as the Sanscrit, has lost almost all its inflections. The English has undergone a change of the same nature; and the French, Spanish, and Italian, though formerly good Latin, have suffered in a high degree from the ignorance of the dark ages.

General Rule 6.—If a short vowel, at the close of a word, be dropped; it is established by observation, that, in all languages, a force, or even a vowel, is given to the preceding syllable. If we do not choose to say BARDI or BARDE, we are apt to say BARID, BARED, or BA-I-RD; if we will not say BERGE, we naturally say BE-I-RG and BIRG; if not FOTEN, or its contraction FOTE, we say FO-ET or FET, feet. In like manner, our ancestors said GOS, a goose; GOS-E or GO-I-S, GOES, geese; TOTH, a tooth; TOTHE or TOITH, TETHE, teeth. All the other Teutonic tribes have carried this practice to

a far greater length than we. The Celtic and Cimbric nations have adopted it, through a considerable portion of their languages; and approaches to it may be discovered in other European tongues. The vowel preceding is made stronger, as in SANTITA for SANTITATE, VERTU for VIRTUTE; or broadened, as in HAEG for HAGA, AET for ATA, DRAEC for DRACA. In some dialects, these latter words are HAAG and DRAAK. But in many instances a vowel is inserted by itself in the body of the word, of which the following examples display a general fact in Teutonic, Celtic, and Cymraig. In Celtic, BARD, a singer, a poet; genitive singular, and nominative and accusative plural, BA-I-RD, instead of BARDI or BARDE, a contraction of BARDAN; dative singular BARD, the I of the dative being quite lost; dative plural, BARDAIBH, the AIBH being the same as ABUS in Latin. The vocative BARDA, bards, is the old nominative plural, retained in calling. The same transposition is found in adjectives, as GEAL, clear; GEAL-IGHE, clearer, by contraction GEA-I-LE, or GILE; TANA, thin; TA-NAIGHE, thinner; TA-I-NE, by contraction. In Welsh, BARD, pronounced BARTH, has BEIRDD and BEIRDDION, bards. In Icelandic, a very pure, Teutonic dialect, BIARG, a rock, has in the plural BIORG for BIARGE. Many instances of the same sort of plurals are found in the German,

Low Dutch, and other dialects of the Teutonic order.

In the Scandinavian dialects, which are the Danish, Swedish and Norwegian; and particularly in their prototype the Icelandic, R is joined to nominatives, whether singular or plural, instead of the Visigothic S or Saxon A. The old Icelandic has HEIMR, for HEIM or HAM, a home; GESTR for GASTS, a guest; HALR for HALA, a man; AUSTR, for AUST, east; STAFR, a staff, a long line, a letter; DALR, a vale; FEIGR, timid, cowardly; AUTIHIGR, rich. The nominative plural of such words is IR or AR, according as the ancient plural happened to be INS or ANS; or by contraction I or A. Icelandic genitives singular of masculine nouns are commonly made by S, as VAFTHRUDNIR, genitive VAFTHRUDNIS, dative VAFTHRUDNI. The dative singular of such nouns is generally in I. Feminines have the peculiarity observable in the Visigothic genitive feminine; thus, SOL, the sun; SOLAR, of the sun; AURN, masculine or feminine, the eagle; ARNAR, of an eagle. Icelandic datives end also in A, as DUADA, to death; HEIMA, at home. The dative singular, masculine and neuter, of adjectives is generally in OM; and the dative plurals of almost all Icelandic nouns of every kind, are in AUM, UM, or OM, as AULDOM, to ages; GAURDUM, to enclosures; HAURGUM, to images; HOFOM, to temples; SONOM, to sons. All the Slavic dialects

coincide, as to the dative plural, with the Visigothic, Alamannic, and Icelandic. Some Icelandic datives singular end in o, as HAULLO, to a hall; GONGO, to a road, &c. In short, the dative singular may, in all dialects, terminate in A, E, I, O, or in some diphthong compounded of these, according to the particular turn given, in ancient times, by the word to the vowel, which joined MA to the noun. This is the reason why we have BONO and BONAE in Latin. The o which joined s to BON remained before BONO-I, BONO-IN, BONO-IM, BONO-MA, which A influenced BONA-I, BONA-IN, BONA-IM for BONA-MA. Icelandic genitives plural end almost always in A, as ASA, of gods; GOTHA, of gods; RASTA, of stages in a journey; VERA, of men; SALA, of rooms or dwellings, of which the plural nominatives are ASAR, GOTH (a contracted nominative) RASTAR, VERAR, SALIR. In all such genitives, the traces of the nominative plural are totally lost.

The High and Low Dutch have admitted similar, but not numerous contractions, of the cases of nouns. Except some plurals, on the model of our words feet, teeth, &c. the generality of their plurals end in EN, which is an ancient abbreviation of ANS, common in Celtic as well as in most Teutonic dialects. Our own plurals, oxen, cuen or kine; su-en or swine, brethren for brotheren, men for mannen, are examples of the common plural of

the Dutch and German. The same words in the first ages were AUHSANS, CUANS, SUANS, BROTHRAHANS, MANNANS or MANS, as appears by traces still existing in the Latin, Greek, and Visigothic. The old dative plural in AM or EM is in modern Dutch and German changed into EN; consequently, the dative and nominative coincide. The genitive plural in ANA or ENA is, in these dialects, the same as the nominative plural. They say in Holland DE KONINGEN, the kings; DER KONINGEN, of the kings; DEN KONINGEN, to the kings; VAN DE KONINGEN, from the kings. VAN, from, governs the dative. The German follows a similar method. The article DER, DIE, DAS, in German, is closely taken from the Alamannic THER, THIE, THAZ, or THATA. The masculine is declined, nominative singular, DER; genitive, DES; dative DEM; accusative DEN; of which the plurals are nominative, DIE; genitive, DER; dative, DEN; accusative, DIE. The feminine DIE, is, in the genitive singular, DER; dative, DER, accusative, DIE. The neuter DAS is declined in the genitive and dative singular, like the masculine; its accusative singular is DAS. The neuter and feminine plurals are the same as that of the masculine. The Dutch article DE, DE, DAT or HET, is a degree removed from the Alamannic or Tudesque, towards the Anglo-Saxon. HET is our *it*, which is derived from HE, HEO, HITA, this; masculine, feminine, and

neuter; or he, she, it; in Visigothic, IS, SI, ITA. DE, THE, is declined by the Dutch, in the masculine singular, as follows, genitive, DES; dative, DEN; accusative, DE. The nominative plural is DE; genitive, DER; dative, DEN; accusative, DEN. The prepositions AAN, on; and VAN; from; are generally used, the one before the dative, the other before the genitive, in both numbers of all adjectives and nouns. The feminine is also DE; genitive, VAN DE, or DER; dative, AAN DE.

Note 2 O. p. 48.

The general nature of composition in the European dialects has been shown in Chap. III. The process from monosyllabic to compound words has been illustrated in the notes to that chapter. The origin of pronouns and of the inflections of nouns has been given at length in this section. Preparatory to the discussion of what has been termed the gender of nouns, it must be observed,

1. That A, or AG, BA, PA, FA, DA, TA, THA, D, T, TH, LA, or L; MA, NA, RA, SA; or M, N, R, S, or any other varieties of these consignificatives, had nothing in their nature or sense expressive of gender, or descriptive of the quality of the agent.

2. That, according to the idea respecting action, entertained by the inventors of language, some of these words, viz. AG, or A, and its diminutive, IG, or I; also SA, or S, its contraction; and RA, or R;

were, besides their original use in composition, applied to mark personal agency or the agent, masculine, feminine; or the agent of neither sex, provided that agent performed a considerable part.

3. When personal or strong agency was not taken into account, the noun ended with the last consonant or vowel of its last component, if it was indeed a compound; or with the same letters of its radical, if it was not a compound. For example, WAG is motion; if agency was imputed to this word, it became WAG-A, or WAGI; WAG-SA, or WAGS; WAG-RA, or WAG-R; and signified he, she, or it, that moves. But, if none of these were added, the word WAG, or WAGE, had no gender.

4. In all faded or worn dialects, the consignificatives of gender are apt to be lost, or to coalesce with the word. Thus HALIG in Saxon, which signifies a holy man, is a corruption of HALIG-A, in Visigothic HALIG-S; BEAM, a tree, a corruption of BEAM-A, in Gothic BAGMS; BEDD, a corruption of BAD-I, a bed. This rule holds particularly in Celtic. The later Teutonic dialects, the Anglo-Saxon, Icelandic, and all dialects which have mutilated words, require it to be kept in mind, whenever the termination seems defective. The Sanscrit, Visigothic, Latin, and Greek, have the terminations more entire than any other.

5. All Greek masculines and feminines end in A, or its corruption E; in O, a corruption of AA; in R;

in ON, AN, EN, IN, or other varieties of NA; which varieties are corruptions of OND-A, ONG-A, ANGA, &c. signs of the masculine present participle; or of EN-A, ANA, musculine terminations of NA, the preterite consignificative; and by far the greater number of Greek nouns of agency end in S. *Examples.* FILI-A, friendship; DOX-A, opinion; LUP-E, grief; FEID-O, sparing; PAT-ER, father; TUPTON, for TUPTOND-A, striking; POIMEN, for POIMEN-A, a feeder of cattle; SCEPION, for SCEPIONG-A, a leaning, prop, or staff; CANON, for CANONG-A, or CANON-A, a cane-rule, a measuring cane. AGROS, AGER-S, a field; BOREAS, for BORIG-A-SA, the maker of the sweeping wind; ORESTES, from OREST, belonging to hills; OREST-A-SA, he who belongs to these, the mountaineer; POLIS, POL-I-SA, from PO-LI, building, feminine, to which SA is superadded; METIS, thinking, from MET, thought; MET-I, act of thinking; MET-I-S, thinking viewed as a personal act of the feminine order. STAS, for STANTS, he standing; LAMPAS, for LAMPADS, lighted, she lighted; CACOTES, for CACOTETS, evil; in Latin MALITIA.

6. All Greek neuters end in the unaugmented letter of the simple word, as DOGMAT, a conclusion or opinion; TAGMAT, an arrangement; MELIT, sweetness, honey, which are the ancient nominatives; or in NA, or its variety ON, as all neuter adjectives and nouns in ON; or in R, or S, as TEICHOS,

TEIC-S, a dike, a wall; CREATS, flesh; SCATR, SCOR, SCATS, ordure; which form of words is only neuter by secondary use; or in some simple vowel, the appendage of the body of the word, as ASTU, or PO-U, a fort and a flock.

7. All Latin neuters are either simple unaugmented words, not increased by A, R, or S, as DOGMAT, an opinion; OVI-LE, fold; COCHLEA-RE, a spoon, a shell-spoon; CUBIT-AL, arm-cushion; LACT, milk; ACU-M-EN, sharpening; MITE, for MIG-TA, mild; or they are personal nouns, used as neuter, on account of their sense; so VER, the grower, spring; AEQUOR, the evener, a plain; ONERS, the loader, a burden; ACERS, the stinger, sharp awns of grain, chaff; FOEDERS, the agreer, agreement; FRIGORS, the freezer, cold; CALCAR, a heeler, kicker, spur; in some of which RA, maker; and RA, making; are confounded; or they are neuters formed by NA, or its varieties, UM, OM, ON.

8. All Latin masculine and feminine nouns end in A or E, or N; which includes nouns like OPINIO and GRANDO; in R, as ARBOS and FLOS, ACTOR, &c. in S, the multitudes of examples in which are very obvious.

Note 2 P. p. 49.

When the word is stript of all the terminations, which mark case, gender, and number, it is called by writers on Sanscrit a *crude* term. This distinc-

tion is just, and the reader is requested to observe, that any radical, derivative, or compound noun, must be viewed as destitute of all personal application, till the consignificatives expressive of that be affixed. For example, BAG is bend; BAG-AG, is bend-having, or flexible; both of which are crude nouns. In most dialects it was early the custom to consider SA and A as signs of *he;* and AG, or IG, as signs of she; which appropriation was arbitrary. The addition of these to BAG and BAC (the contraction of BAG-AG) made them masculine and feminine. Thus BAGSA, also BAGA, a man who bends, a bender; BAGIG, she who bends; BACSA, or BACA, he who is flexible or soft; BACI, or BACIG, she who is soft. The neuter was the bare crude noun; and so it generally remained. Only the practice arose in some dialects of giving it the consignificative NA, which heightened its sense. Thus BAG, bend; BAG-NA, or BAGAN, bend-made, that is constituted into that state. In some dialects the NA was corrupted into MA, because their meanings and sounds are similar. Hence we find UM in Latin, and ON in Greek, neuter adjectives. Let it be remembered that the oldest forms always ended in vowels; ASA, ANA, or AMA; but these were short and soon dropt, which circumstance increased the breadth of the penult from A to O.

All substantives, being nothing but adjectives of one termination, followed the same law. Thus

SWAG, to cast, was in time productive of SAGDA or SAGD, cast, sown or planted. Apply the consignificatives to SAT, the contraction of SAGD, sown; you have SAT-SA or SAT-US, he who is planted; SAT-A, she who is planted; SAT-ANA or SAT-AN and SAT-OM, what is planted. But the strength of the consignificative SA, hold, possess; and by use and custom, he who possesses; is not equal to RA, make, work. Add, therefore, RA to SAT; you have SAT-RA, he who makes sowing or planting. If you drop the last vowel, you must support the consonants, by laying some stress on the preceding one; or you must insert a new vowel. The latter method is most natural. You accordingly have SAT-OR, a planter. In Sanscrit the final vowel is often preserved.

VISIGOTHIC.

	Masculine.	*Feminine.*	*Neuter.*	
Adjective.	Guds	Gud-a	Gud.	helping, benefiting, *good.*
Participle.	Cwimands	Cwimand-ei	Cwimand,	coming.
Pret. Part.	Tauhans	Tauhana	Tauhan,	tugged, drawn.

DORIC GREEK.

Adjective.	Agath-os	Agath-a	Agath-on,	good.

OLDEST FORM OF GREEK.

Part. Pres.	Tuptonds	Tuptonda	Tuptond,	dubbing, beating.

OLDEST FORM OF GREEK.

Part. Pret.	Tetufods	Tetufoda	Tetufod,	dubbed.

LATIN.

Adjective.	Bon-os	Bon-a	Bon-om,	from BOTN, useful.
Part. Pres.	Ducends	Ducends	Ducends,	drawing, leading.
Part. Pret.	Duct-us	Duct-a	Duct-om,	drawn, tugged.

Though custom, and nothing else, appropriated, SA and RA to the masculine agent; it was not so inflexible as to prevent the application of these at times to the feminine, and even the neuter. In Latin, MIT-IS is both masculine and feminine. MITE is the crude word from MIGDA or MAGDA, contrite, bruised, soft. FOELIX, from FAGLA, fertile, whence FAGL-IGS, having the property of fertile or fruitful, is of all genders. This is the true sense of the word. FELIX AGER is not a happy, but a fertile or productive field. When any adjective has the three terminations alike, it is either a proof that the dialect has lost its finer parts in the violence of time, or that the neuter is marked by a consignificative, which expresses agency rather than an inactive state.

In strict propriety all inanimate objects ought to have been named in the neuter. But this accuracy was inconsistent with the original prejudice, which made the changes in nature the effects of active power. It did not suit the spirit of a savage race, whose verbs were all active, who probably had some superstition which encouraged the belief of deities, male or female, in the rivers, woods, and skies; and who at least either knew not, nor loved to make, a distinction between animate and inanimate actions. It must be owned, that their opinion gives to the operations of the external world a pleasing and dramatic character. The sun rises; the sky darkens;

the woods bloom; the rivers flow. The very names of the objects point to their active qualities. The fire, the river, the water, the current, conveyed to the minds of their inventors those ideas, which are excited in ours by the active terms, burner, runner, flower, and rushing stream. The most abstract substantives rose from words, which were expressive of action. Nature signified that which produces, and virtue that which has shown, the property of active power or strength. Those nouns, which we consider as the production of great refinement, are not unfrequently words of easy formation, and derived by every peasant from his ordinary stock of speech. Instinctus, iniquitas, motus, iracundia, ratio, tolerantia, libertas, inventio, mens, modus, moderatio, intellectus, deliberatio, definitio,—words of considerable abstraction, might have been formed by any Sabine clown who possessed the natural inflections of his own rude dialect. Our German progenitors, assisted by nature's mother-wit, formed ON-DRIVING, or ANTREIB; UN-RIHTIHOD, BEWAEGING and WEGING, IRRUNG and WRAETH, RECDING, or REDING, reckoning; THOLING, or GETHULDNESSE; FRE-DOM, EMFINDING, or finding; GEMYND, or MYND; MAT, or GEMETE, measure, manner; GEMETIGUNG, moderating; FORSTANDING, understanding; AN-NIMING, TO-SCEADNESSE, which is distinction; BI-RAEDSLAGING, counsel-taking; and UND-SCEADUNG, or OTH-SCEADUNG, putting of full

distinction ; and they affixed to these homely terms as much meaning as was commonly given in Rome to similar derivatives. In fact, the most philosophical terms are for the most part formed by the vulgar; but they receive their refined shade of meaning from the use which is made of them. And as the opinions of philosophers are too apt to be reversed by new systems, nothing but the most accurate description can guard a reader against the vague and extraordinary senses which are often affixed, in works of moral science, to ordinary words.

All that language can express must be described by words of past, present, or coming action. The past, present, or future, may be placed under restrictive terms and sentences; but the portion of communicated thought follows, in other respects, the same law of language as if it had been direct and unconditional. In the infancy of language there were no subjunctive, optative, or conditional forms of the verb ; nor any future tense different from the present. What is coming will come, what is proceeding onward verges towards completion. A slight modification changes even the preterite into a kind of future. The ancient Teutonic idiom admits of this phraseology : If I died, then he rejoiced ; if I slew him, he perished : in Latin, Si mortuus fuissem, tunc gavisus esset ; si occidissem, tunc periisset : and If I died, he rejoices ; if I slew

him, he perishes; Si mortuus vel interfectus fuero, gaudebit; si interfecerim, vel interfecero; (both preterites,) peribit. Efne swa feala geara ic the theowde, and ic naefre thin bebod ne for-gymde, and ne sealdest thu me naefre an ticcen, that ic mid minum freondum *gewistfillude*. Even so many years I thee served, and I never thy order not overlooked, and not gavest thou me never one kid, that I with my friends *feasted*, for might feast. Tha cwaeth he. Thus ic do. Ic to wurpe mine berenu, and ic wyrce maran, ac ic gaderige thyder eall that me geweaxen ys. Then said he. Thus I do [will do.] I downthrow my barns, and I make larger, and I gather thither all that to me grown is. La deysega! on thisse nihte hig feccath thine sawle fram the. hwaes beoth tha thing the thu gegearwudest. O fool! on this night they bring (shall bring) thy spirit from thee. Whose may be those things that thou preparedst? Noldon that ic ofer hig rixude. They willed not that I reigned over them, *for* I should reign. SCEOL, owe; MAG, have power; CAN, know; HAB, have; and their preterites SCEOLD, MIHT, COLDE, for CUDE, or CONODE, HABDE and HAFDE, HAD; are of late introduction.

Note 2 Q. p. 49.

All original nouns and adjectives, found in any of the dialects, are real compounds; and most of them have a radical or its compound, one or more

consignificatives, which give them their derivative sense; and, thirdly, a consignificative allotted to mark gender, in their termination. This state does not comprehend what is called composition by the grammarians, but is merely a description of the nature of those words, which they consider to be simple terms.

Many philological inquirers have maintained, in a plausible but inconsiderate manner, that nouns, or names of objects, must have been invented before verbs, or names of action. Some of them have endeavoured to confirm that opinion by quoting the exclamation of Shakspear's Richard III. at the battle of Bosworth; "A horse, a horse, my kingdom for a horse." Because the Jews had declared that all Hebrew nouns arise from verbs, some writers on Hebrew grammar have supposed that they have done a recent service to Oriental literature, by contradicting that strange Rabbinical tenet. These philosophical innovators forgot, that objects are like men, known only by their actions; and that, before a name be given, something, however little, must be learned about the subject of it. When the father of men gave names to the animals in Eden, he certainly obtained time to learn their qualities; at least, if the obvious etymologies, some of which are given by Moses himself, may be admitted as evidence, the matter is placed beyond any doubt. It is certain that the verb was invented before the

noun, in all the languages, of which a tolerable account has been procured, either in ancient or modern times.

Dr Smith's theory of the origin of nouns is true only in the secondary stage of language. The peasant may call other streams by the proper name of his native one, he may be ignorant of the general name, or he may convert the general name into a restricted appellation. With him the Thames may be the river, or all rivers Thameses; but the fact appears from the practice of the Celts, Teutones, Slavi, and every other European tribe. They never forgot themselves to that degree as to give proper names to rivers, or any other object, for want of a general and significant appellation. On the contrary, their names are highly descriptive, and never assigned in a conventional nor algebraic manner. The Rhine, the Danube, the Tanais, the Po (Padus,) the Wolga, the Ganges, like many hundreds of similar names, rose not from any obscure jargon or irrational dialect, but from words that signified the running, the spreading, the moving, the rolling, the going waters. No evidence of a jargon or arbitrary language appears in the ancient topography of Europe or Asia.

What species of language would be formed by two human creatures, destitute of example in that respect, and preserved in solitude, to be the parents of a barbarous tribe; has not been ascertained by

any experiment, and probably never will. One thing alone may be predicted with certainty, that the rational, though rude, minds of them and their posterity would assign articulate names to the active qualities of the world, in which they exercised their senses; and afterwards call the new and unfamiliar objects, occurring in the progress of society, by words already well known. It is usual in refined, as well as in barbarous ages, to revive the names of our native country, in a new and distant settlement; but this proceeds from far different causes than those of ignorance. An exile may find some comfort in assimilating his present to his past and happier condition.

> Hic ibat Simois, hic est Sigeia tellus,
> Hic steterat Priami regia celsa senis.

The concord of adjectives and substantives gives a symmetry to the Greek, Latin, Teutonic, Sanscrit, and other ancient dialects, to which the English is a perfect stranger. The facility of transposition, which that concord produced, is equally lost in our tongue. The Visigothic, the sister or parent of the Anglo-Saxon, wanted none of these classic advantages.

Ni mag bagms thiutheigs akrana ubila gatauyan, nih bagms ubils akrana thiugeiga gatauyan. Non potest arbor bona fructus malos facere, neque arbor

mala fructos bonos facere. Ei wairthith sunyus Attins izwaris this in himinam ; unte sunnon seina urranneith ana ubilans yah godans, yah rigneith ana garachtans yah inwindans. That you be, or may be, the sons of your Father, *the* in the heavens; because he raiseth his sun on the evil and good, and raineth on the straight and crooked, or straight and inbent. In Latin, Ut sitis filii Patris vestri, *illius* in coelis; quia solem suum oriri-facit in malos et bonos, et pluit in rectos et pravos, *or* super justos et iniquos.

The Goths, and all the ancient Teutonic tribes, used the article SA, so, THATA; in Greek, HO, HE; TO, as a relative. Archbishop Benzelius, who prepared the last and best edition of the Visigothic gospels, is so inconsiderate as to assert that the Visigoths borrowed that practice from the Greeks. See his Preface to the Sac. Evang. vers. Gothic. 1750, p. xiii. He manages the dispute, whether that version be Visigothic or Theotisc, that is German, with inferior ability, against the followers of Hickes and Lacroze. The Bishop of Thetford had shown the want of critical acumen in the greatest Teutonic scholar of his age, by indulging in a false opinion, as to the origin of that ancient translation. Benzelius proves that it was made from a Greek, not a Latin manuscript; but he adds many forced observations on the Scandinavian dialects, to show that the Visigothic language resembled these as

much as it did the German. If there had not been a considerable resemblance between old German and Visigothic, Hickes would not have adopted his peculiar opinion. The northern dialects are all very pure in words, but corrupted in form. The old German, and even the modern German, are much liker to the Visigothic than they are to the dialect of the Edda. Yet the difference between old German and the language of Alaric is so apparent, that we may wonder that they have ever been confounded.

Note 2 R. p. 50.

The various perceptions of the mind are classed on the principle of similarity. Classes so formed are called abstract ideas. Without such classes, more or less numerous, there could be no exercise of judgment. When any class has obtained a name, that name is given afterwards to all new perceptions, or ideas which resemble those of that class. The improvement of a language consists chiefly in applying general terms, so as to express individual actions or properties. A language, so improved in a high degree, is considered as cultivated and copious.

Note 2 S, p. 50.

In the moment in which an action is in performing, its verb is a word in the present

tense, highly affirmative, and among savages very short. AG! AG! AG! expresses that the act of moving is passing. When the act is reiterated, which happens both when any thing is performed by consecutive efforts, or when an action consists in a number of smaller and similar acts; the verb is instinctively doubled. The words tittle tattle, gibble gabble, riff-raff, bibble-babble, lig-lag, (Scotch, for the confused noise of geese, &c.) mish-mash, flim-flam, and many like to these, point out the fact, that repetition, intenseness, and fulness of action, are naturally denoted by reduplication.

The nine primitive verbs, and their varieties, were redoubled in this manner: AG-AG, or OG; WAG-WAG, or WAWOG; HWAG-HWAG, or HEHWOG and HEHOG; BAG-BAG, or BEBOG, and so forth throughout the list.

The relics of these redoubled preterites are OG, the eye; WOG, a shaking; HOG, a height; BOG, a bend; FOG, moisture; CWOG or CQG, a movement, a turn; DWOG and DOG, driving; THWOG, forcing, pulling; TOG, pulling, lifting, working; GOG, turning, whirling; LOG, laying; MOG, force, power, might; NOG, bruising, gathering by impulse; ROG, rushing; SWOG, violent or swift motion. Their compounds have produced many such words; as CLOG, a word which, like LOG, means a stedfast *lying* piece of wood; SLOG,

a cut, a ditch; BROG, a sharp-pointed object; FROG, a *noisy* beast; STROG, a contest of wrestling, &c.; GROG, mixture, and the like.

Observe that these words are only *particular* uses of the ancient preterite. The same words are found each to have many other significations; for every radical has a number of different senses. The term GROG may mean a stretch, a breach, a growth, a tree, a bristle or long hair, a rush of light, a grasp, a hook, a smoke or vapour, a hart, a cover or cloth, and a wheel, &c. according to the sense in which GRAG, the radical, happens to be used. The term itself is descriptive of a species of action or motion, which is supposed to exist in the production or nature of each of these things.

The natural course of the vowels, in all the languages examined in this work, is from A to O, and from O to U; and from A to E, and AE, or EA, thence to I. Thus LAG, lay, seize, catch, produces LOG, laid, seized, pulled; which gives LUG, to pull; and LAG, lay, makes LAEG, leg, and LIG, lie. In reading an alphabetical list of Greek, Latin, Teutonic, or Celtic words, the skilful philologist must consider the words under A, E, I, O, and U together. If the words begin with consonants, the first syllables must be compared. In Saxon, for instance, DRAF, the refuse of pressed grain; DREG, the lees of strained liquor; DRIF, stubble; and DROF, a drove; and DRYF, drive; are all from the same ra-

dical DRAG, to pull, push, drive, press harshly. In Latin, MAG is more; MOLES, a mass; MULTUS, or, as it was once written, MOLTOS, much or many; are closely connected; as are their relatives MA, more; MEAGOL and MICIL, much, many, in Anglo-Saxon. The art of philological analysis lies in an acute and cautious survey of the structure of language, which was originally formed in the above manner.

Note 2 T. p. 52.

The radical LAG or LAEG signified strike, lay, level, bring to the ground, lay with the hand, or put and place. It likewise denoted to lay on the hand, take, gather, collect, which are its Latin senses, still preserved in COLLIGA, ELIGO, and other compounds. The equivalent word in Teutonic is LISAN, to gather, from LIG-SA. LISAN AKRANA is legere fructus; and LISAN BLOMANS legere flores. But LAG also signified lay forth, put forth in a continued strain, like a discourse or set speech, from which came the Greek sense of make a speech. Observe LOGOS is a connected train of sentences, and is literally in English a holding forth. As all holdings forth were courteously supposed to be trains of reasoning, LOGOS came to signify reason. It differs greatly from REMA, a speaking, or OPS and PHONE, a sound. LOGOS, LEGO, and its compounds ECLEGO, &c. in old Greek, signified to ga-

ther or take; ECLOGE is electio, taking out, picking, chusing.

Some may be inclined to derive LEGO, reason, from that ancient sense of LAG or LIG, which is translated tie, bind; and to support their opinion, by referring to the analogy of SERMO, a speech, from SERO, I connect or bind together; whence also SERIES, a linking, and SERTUM, a binding. The fact is, that SERO, I join by interweaving, or by casting over an object some connective, originally meant I send, I throw, I *set forth*, of which EXSERO is a true derivative. Almost every verb of binding in all the dialects, such as LIG, lay on or over; WIG, whence the Teutonic WITHAN, to join, the Latin vieo, I plait; the Anglo-Saxon, Persic, and Indian bind or bend, (BEGEND, bending;) the Teutonic WRAG, cast, cover, bind, whence WREATH, not forgetting TWAG, TEAG, and TEOG, in Greek DEO; all rise from radicals signifying cast, put forth, or put on. SERMO, originally SERMONGA, is from SERO, I connect; but LOGOS is from LEG, lay forth, make a long and coherent discourse.

The Sanscrit sense of LAG, which is cling, stick to, follow, is found in many Teutonic and Celtic words. LIG signified lay, lie towards, lean, follow, *adhere to*. Our own word cling was originally CLIGING, following, sticking to; the Celtic LEANAM

is I follow, I adhere. Any viscid thing was called, in ancient times, CLAEG, CLAG, or GLUGTEN, GLUTEN, GLEOW, GLIGWA, by corruption in Greek COLLA, for GLAEWA or CLOA. The Celtic is GLOADH. The radicals are LIG, CLIG, and GLIG, all in the sense of lean, bend toward, incline after, follow, stick to, whether applied to animate or inanimate objects. SEQUAX is a translation of GLUTINOSUS. CLING, applied to wood, is not from CLIGING, following, but from CLIG, lay, strike down, sink; a CLUNG dog is, in Scottish, one whose belly is like a greyhound's, not very prominent.

Note 2 U. p. 53.

The Visigothic is the true example for all the Teutonic dialects. The six pronouns A, IS, ITH, AM, EITH, ANDA, appear distinctly in its verbs; but the Anglo-Saxon and German have corrupted all the plural terminations into ON and EN, a gross perversion occasioned by the resemblance of AM and AND. The Latin shows the pronouns very exactly, but the Sanscrit excels all the dialects in that respect. The Greek and Latin, which are distant varieties of the same dialect, once declined the verb in this manner:

Leg-ami, legesi, legeti; leg-amasa, leg-athatha, leg-andi.

The MI, in the first person, was dropped by the Greek and Teutonic, but not by the Sanscrit and

Celtic tribes. The broad A in Greek was changed into O, not very long in sound, but of the long order of vowels. The second person in ESI became IS in Latin, or as I preceded by A; but in Greek it was contracted into EES, and then into EIS. I believe EESI existed in that dialect down to Homer's age. The TI or THI of the third person is still preserved in the Latin IT. The Greeks corrupted it into EI, in this manner LEGETI, LEGEET, LEGEÉ, LEGEI. The plural made by WANSA, or rather AGAMANSA, *we*, experienced many changes; for it is a common law of all languages to elide N before a consonant. Some tribes, especially the Greeks, Cymri, and Indians, contracted a dislike to S, and excluded it, or changed it into H, on every favourable occasion. We therefore have LEGOMEN in Greek for LEGAMANSA or LEGOMANS, and LEGIMUS in Latin for LEGUMOS, LEGUMONS or LEGAMANSA. The Sanscrit gives, according to its idiom of changing S into H, LAGAMAH for LAGAMAS, which once stood for LAGAMANS. The plural of the second person, made originally by THWA-THWA or THATHA, was soon contracted into ATHA, by a general law of enunciation. The remains of THATHA or ATHATH are preserved in the Latin ITIS, used for ITITH; but the TH or S is lost in the Greek ETE and Teutonic EITH. The third person plural, in ANDA or ANDI, has suffered from the practice of excluding N before consonants. In Greek, the elision of N in such

words as LEGONTI, TUPTONTI, and others, was not universally adopted in the age of Homer; but some dialects had begun to admit LEGOUSI, &c. as a contracted form of the third person plural. The Persic, Sanscrit, Cymraig, and Teutonic, resisted this contraction, which has, however, crept into the Celtic and Slavic.

The Cymraig, or ancient British, the Celtic, and Persic, make no use of the verb LAG, in their present state. All of them have many verbs and nouns, derived from that radical. Indeed, every native word in them, which begins with L, is of that description; but the philologist must observe, that the oldest written dialects often want many terms, which were in ordinary use before the introduction of writing; that the Visigothic itself employs certain words, which we know to be scarcely so pure as those of the same sense, found in modern Teutonic; and that, instead of the penury of words, which is said to distress rude nations, every Celtic or German tribe had a greater range of choice in diction than the orators of Greece and Rome. This may appear incredible, but it is not the less true. While one tribe called food, or eating, MAT, from MAG, eat; another might call the same thing AETA, or AETING, from AGT, eat; another might call it FOD, from FAG, eat; another might call it BRYT, from BRAEC, chew, eat; another THIGD, from THICG, take meat.

It was in the power of a single tribe to use these five terms, for they are all pure Teutonic; but some of them were more common in every tribe than others. The less usual, however ancient, were at last discarded, and became altogether unknown.

A perpetual distinction must be made between a language fertile in words, that express common objects and ideas; and one fertile in words descriptive of science, and the qualities of civilized society. No barbarous tribe has many words of the latter kind, though it frequently abounds in the former.

I have chosen the verb CAR, love, to exemplify the Cymraig; and BIER, or BER, to illustrate the Celtic, and Persic, pronouns. CAR is the Latin, Celtic, and Greek form of HAR, or HWEAR, pressing, squeezing, weighing down; nor must the philologist be surprised to learn that this word signifies dear, as it does in Latin; and loving, or friendly, as in British and Irish; for almost all the Teutonic words which denote anxious love, or high consideration, are from similar verbs. DEAR is from DER, hurt, grieve, vex. The Visigothic SWERS, valuable, and SWERAN, to value, honour, reverence, are from SWER, heavy. SWER is the direct origin of SWERG, SORG; in English, sorrow, care, and literally heaviness, pressure, soreness, weight. Lye has BESORH, CHARUS; and BESORGE, SOLICITUS, CARUS; BESOR-

GOST, POTISSIMUS, CHARISSIMUS. The verb BEIR, BAR, and BER, BEAR, is common to the Teutonic, Celtic, Persic, and Sanscrit.

The Cymraig, or Welsh, pronouns are MI, I; NI, we; TI, thou; CHWI, you; EFE, or EVE, he; HWYNT, they; HI, she, it; HWI, they; HWN, HON, HYN, qui, quæ, quod; EIDDO, pronounce EITHO, *self*, in Greek, AUTOS. The Celtic, or Irish, are MI, I; SINN, we; THU, thou; SIBH, you; E, or SE, he; and I, or SI, she; plural IAD, or SIAD, SA and SAN are self; so is this, and SIN is that. A is who, the relative, but co is who, the interrogative. These pronouns are very pure, for SINN, SIBH, SE and SI, SAN, or SIN, and so, are all from SWA, or SWAG, proper, possessive, self-same, we, you, he, she, same here, self-same, or this, self-same, or that. A is AG, same; in Gothic, EI. The Welsh HWN, or HUN, is a corruption of SON, or SUN, self, according to a general practice, by which s of the other dialects is almost always changed into H.

Note 2 X. p. 54.

Some grammarians have endeavoured to display the fertility of the Greek, in expressing all the necessary modifications of time and circumstance. A formal attempt of that nature has been made by Mr Harris, in his Hermes, B. I. c. vii. which would have succeeded not in Greek only, but in every other language, to which he could have turned his at-

tention. By the good help of MELLO, TUNCHANO, and ESOMAI, he makes out a list of particular tenses, not expressly thought on, at the formation of the language. It is better to examine what simple tenses are really found in any dialect, than to enumerate auxiliary combinations, which are easily invented and irregularly used. His arrangement of the Greek verb might, I believe, be outdone by a similar one of the English, in which, I am going to strike; I am setting about striking; I have been thinking of striking; I happen to be striking; and such phrases, would afford a tolerable display of copious expression.

Note 2 Y. p. 54.

The effects of this emphasis are visible in the persons of the subjunctive in the Teutonic, Latin, Greek, Sanscrit, and Persic verbs. By dwelling on the last syllable, the voice protracted it; and there is every reason to believe, that the consignificative AG, make, was introduced into the penult at full length, though afterwards it vanished by coalescing with the vowels. Thus LEGETI, he says, became LEGAGETI, he may say, or LEGOGETI, he is going to say, he is desirous to say. It is certain that LEGAT is the same as the Greek LEG.

Note 2 Z. p. 55.

All verbs which express a fixed, immoveable, or

settled state, arise from verbs which signified the contrary. To sit, stand, fix, continue, are from SIG, to sink, come down, settle by falling, or by sensible action; from STAG, to step, put down the foot with force; whence STAEGER, a thing that is stepped, walked upon up or down, a stair; from FAG, to join, or fasten by manual operation; from the Latin CON, together, and TENEO, I hold; because that which has the quality of holding with that which is before and after it, without division, is continual, whether matter, time, or place, be understood. Remain derives its principal sense from MANEO, a Latin verb, descended from MAGNA, or MANA, a derivative of MAG, press on, be actively durable. MANDEN, to remain, is a Persic verb, of which the rudiments may be detected in the oldest dialects. The process was MAG, press, stop, impede, delay, retain, keep; whence MAG-RA, mar, stop, hinder, spoil by hindrance; and MAGNA, stopped by withholding, kept continued. To MAGGLE is common Scotish for impede; as he was maggled with or by his wet clothes, his feet were maggled by the deep snow, the mire and deep roads maggled him. An impediment in speech, by which the word is stopt, is in Scotish called manting. CONTINEO and TENEO are good translations of MANEO. DURUS, hard, is from the active verb DWAG, force, hurt. DUKH, in Sanscrit, is hard, forcible, harsh, repulsive; and DURUS, in Latin, from DUG-RA-SA, is

he who is harsh, hard, repulsive. What is hard is durable; and endure is to perform the act of resisting decay.

I have given the above illustration of neuter verbs to show, that, by the original constitution of language, they are all active. I stand, I sit, I am, may be expressive of states, unconnected in idea with action; but I stand, literally signified, in old times, IC STAGEND-A, I am setting my feet, not I remain in the state of having set them; IC SIG-TA, I perform the act of setting, or I sink down voluntarily and actively. IC AM, for IC SIGM, or SUM, denoted I move, I actively live in a place, a word analogous to IC BIG, I dwell, I cultivate, I stir, I *be*. Whoever analyses EXSISTO, VERSOR, INCEDO, and other recent words of the nature of substantive verbs, will need no aid from this train of examples.

I detected the true history of the middle and passive voices of the Greek verb, about six or seven years ago. In 1796, being then at the university, I felt unsatisfied with the distinction commonly made between the present and imperfect middle, and the present and imperfect passive of that verb. It occurred to me, that if the same word have two or more different senses; there must be something in its composition equally adapted to all these significations. I was told that LEGOMAI signified I speak to or for myself, I speak for my part, &c. and likewise I am said. It seemed probable that one

natural sense produced these apparently opposite meanings. This opinion remained in my mind till 1805, when an examination of the Greek and Visigothic verbs confirmed it. The similarity of these dialects, in other respects, supported the conclusion that AI in the one, and A in the other, placed after the personal pronouns, gave both the reciprocal and passive sense. The pronouns are quite visible in such compounds as LEGOM-AI, LEGES-AI, LEGET-AI, and LEGONT-AI. All doubt was perfectly removed by afterwards observing that the Slavic passive is made by joining *sia*, self, to the persons of the active tenses.

Note 3 A. p. 56.

The French call this the reciprocal form of the verb. The Greek and Latin grammarians have employed the epithet of middle and deponent, as they imagined that this voice held a middle sense between active and passive. The Indians call it ATMANE-PADI, which is translated by Dr Wilkins the proper voice, as it expresses an action done to ourselves. The active voice is called in India PARASMAI-PADI, the common voice. ATMANA is breath, soul, *self.* PARASMA is *another* person.

Note 3 B. p. 56.

The Visigothic passive was not understood by Junius, Hickes, or by any of the later Teutonic

scholars, till it was explained by Thre, in his commentaries on Knittel's fragment of the Visigothic version of Paul's Epistles. The passive of the verb SOKYAN, to seek, stands as below:

Pl. Tew. Ik sokyada, thu sokyaza, is sokyada: Weis, yus, eis sokyanda.
I am sought, thou art sought, he is sought: We, ye, they are sought.

Subj. Ik sokyaidau, thu sokyaizau, is sokyaidau: Weis, yus, eis sokyaindau.
I may be sought, &c. We, you, they may be sought.

Observe that Y, in Visigothic, represents a modification of G; the same as that found in GIELDED, GEPOINTED, and GARN, in Old English. The sound was once hard G, then GH, or H; and at last Y, or I; as in YIELDED, YPOINTED, and YARN, which last is the articulation in the Silver Book. AI must be sounded E or AE, as in AERA; or open, as in FED and BED. AU is always like omicron in Greek, or like omega, not protracted nor circumflexed. The manifest corruption in the first person singular, and in the first and second plurals, is exposed by the authority of SOCYAZ-A, thou seekest *self*; and SOKYAIZ-A, thou mayest seek self. The latter Teutonic dialects have corrupted even the plural of the active voice, which is entire and regular in Visigothic.

Note 3 C. p. 57.

An account of the introduction of R into the Latin verb may be found in the Second Part of this work.

Note 3 D. p. 59.

Among the many primitive nouns, that have risen from the redoubled and contracted verb, may be mentioned OGS, shaking, terror, awe; BOGA, a bend, an arm, a bunch or bowed lump, a log of wood, a shoot of a tree, a tree, an arch, a vault, a bow to bend and shoot with, &c.; whence BOGÉL, a bent gut, a bowel; BOGELIG, or BOLG, a thing bending out, a belly, a vessel, a budget; BOGSOM, the bent place, the bosom; BOGST, to swell out, to swell in speech, boast; though this word may be from BOG, drive, threaten; DOG, a drive or stab, also an impulse, which is not used except in DODGE, drive back and forward; DOT, for DOGT, make small points, and the Scotish *dunch*, hit like a ram with the head; DWING and DING, drive, which are better referred to DWAG. TOG, a pull, a shaking, working, producing, making, which are some of the many senses of TWAG, is very common. In German it is written ZOG or TSOG. The radical is written TIUH, TEOH, TOH, TOG, and indeed in a variety of ways. In Greek, TAO, I take, reach, pull, stretch, has been superseded by TILLO, TEINO, TEUCHO, TECO, TELLO, I pull, I stretch, I make, I breed, I move round, and by other derivatives. GOG, whirled, rolled; and ϚWOG, rounded, are found in Teutonic, Celtic, and Greek, not to mention other dialects. GOGGLE, GOGGULOS, and GOG, mean rolling, moveable, round. All names of *round* come

from such verbs as GAG, move, rolled; CWAG, roll; STRAG, move violently; RAG, or TRAG, run; whence TRENDEL, a wooden wheel; ROGTUNDS, rotundus, round; STRONGULOS, round; to which may be added SWIND, to roll; whence SPHONDULE, a whirl; VERT, turn; whence VERTEBRA, a turned bone; and SWAG-RA or SWARA, whence SWAIRA and SPHAIRA, a rounded object. HOG produced HOTCH, to shake, as in Burns' Works, Tale of Tam o' Shanter: (In the days of James I. it was written HOCK.)

> Even Satan glowr'd, and fidg'd fu' fain,
> And *hotch'd* and blew wi' might and main.

Also HUSTLE, to shake hastily. In the sense of lifted or raised it has many descendants. LOGA has produced LOCUS, a lay, a place where a thing has been *laid*: LOGA, a blaze; LOGA, a hollow, a lying place; which are literally lighted, and laid or lowered; are from the same source. MOGA, force, violence, strength, pith, marrow, fat, is found in several dialects. NOGA means the joint, the bend, the knee, (the diminutive is CNUCEL, knuckle, a little joint,) also a heap, a gathered mount. ROGA means breach, cliff, split, rock, rift, and race, stream, rush, efflux, &c. SWOG is motion, toilsome motion, sweating, and force, vehemence, strength; also a sound, or literally a strong violent noise ex-

cited by motion, as the noise of waves, wind, leaves, bells, whistling obscurely, &c. Many fine examples of this occur in Visigothic, Anglo-Saxon, and Old English, such as LEAFES SWEG, the sound of a leaf. WOLCNA SWEG, the sound of the clouds. SWEGAS WAETERA, the sounds of waters. THU WUDUBEAMAS SWEGDON, the trees of the wood sounded. EGOR-STREAMAS SWEARTE SWOGAN, the black water-streams sounded. NEDRAN SWEG, the hiss of adders. Remark, that SWEG, in these examples, is for GESWEG, from SWEG, sound; not a substitute for SWOG, though SWOG occurs occasionally. SWEGAS means organs. SWEG is both musical sound and harmony; SWEGAN is to play; SWEGEL, in Dutch, is a flute, and SWIGLYANS is musicians on the flute or pipe in Visigothic.

In Old English and Scotish this word was written SWOUCH, SWOW, SOUGH, and SUGH. The wind SOUCHS, that is whistles. Piping winds are, in Scotish, souchan win's. To go over a tune or air with the breath is, in Scotish, to souf a tune, from SWOF, (SWEGBA,) originally in use in the sense of sound gently or diminutively. SIGH, to make a sound with the breath, as in grief, and SWEGNYAN, to make a similar sound for joy, to exult, are both from SWEG. In Milton's age, SWING signified to sound like a bell, or like the noise of floods.

On some wide watered shore,
Swinging slow with sullen roar.
Il Penseroso.

Ther the space of dayes thre,
He heard the sweghynge (al. swowyng) of the flode;
At the last he seid, "Wo is me,
Almost I dye for fawte of foode."
JAMIESON'S *Popular Ballads*, Vol. II. p. 19.

Note 3 E. p. 59.

Rule, or General Law of the European Dialects.—"Preterite participles, however formed, have, since the introduction of compound words, been used in all the dialects, to express not only an act *done*, but the act itself, the performance of the act, the effect produced by the act, and, sometimes, in a loose manner, the time and place of action." Hence STATUS, from STO, stand, means stood, or put into the condition of standing. But it likewise signifies standing, considered as a noun; the making to stand, the consequence of standing, the time and place of standing. Some of these senses are indirect, but they are all occasionally found. AGT, BAGT, DAGT, GAGT, LAGT, MAGT, NAGT, RAGT, SWAGT, and SAGT, as well as many other preterites of a more derivative order, all existed in the early part of the second stage of language, in various senses, according to the variety admitted by the radicals. AGT literally signified moved, shaken, walked, moved on, gone; increas-

ed, grown, produced, enlarged; swelled, blown, aired, winded, dryed, evaporated; moved by fire, burnt, consumed; forced, bent, hooked; agitated, excited, stung, pained, tormented; and, if used of the effects of acrid or acid substances, soured, bittered, made pungent. In the sense of AG, move, wield, catch, AGT was seized, held, taken, esteemed, thought. In the sense of turn, revolve, it meant turned, &c. Now, by the law above observed, it follows, that AGD, AGT; AD, AT; or ADH, and ATH; which are varieties of AGDA, may signify motion, walking, increasing, growing, generating, enlarging, blowing, ventilating, evaporating, burning, destruction, bending, distorting, awaking, irritating, rousing, paining, stinging, souring, vexing, acting, ruling, making, driving, holding, possessing, thinking, esteeming, judging, turning, &c. I believe that such nouns, in these various senses, were found in all the European dialects in their rude state. Many of these words are preserved to this day in Teutonic, Celtic, Greek, Latin, and Sanscrit. We have in Teutonic AGD or AD, an increased or accumulated heap, AT for AGT, touching or touched, joined, *at*: AET for AGT, consumed, agitated, chewed, *eat*: AET, from AGT, grown, produced; or AGT, pointed, sharp, *oat*, a kind of grain. Observe, the growing field was called HAGATH or HAETH, from HAG, grow; and GROWEND, ground; but the cultivated field was called AGER, the pro-

ducer, the grower, from AG. UTH, an oath, is supposed to be from AG, speak, analogous to JURO. Though the form of the word be certain, the sense is obscure. It may even be EATEN, from AT, eat; for the barbarous nations made their *oath-takers* swallow a certain substance, which was to make them rot, if they were guilty of perjury. KHORDĒN SUGEND, to eat an oath, is a common Persic phrase at this day. In Greek, AETOS, an eagle, is from AGTS, a flier, one who uses AGLAS, wings, fliers. ATHER, an ear, is from AGTHER, what is sharpened. The Saxon is ICKER, a sharp or awny grain. AIDOS, shame, is from AGD, fear, *awe*, shaking, from AG, shake. AITHŌ, I burn, is for AGTHO. AG, AGANI, ignis, ADH, &c. signify fire, from AG, shine, burn. ATALOS, tender, is from AGT, pliable, flexible, soft. ATE, vexation, pain, hurt of body and mind, is directly from AG, vex, agitate, toss, sting, pain, irritate. ATAR, but, is from AGT or AGD, added, and ARA. ATMOS, a vapour, is for AHTMOS, what is *blown*, from AG or AH, blow. ATTA, a parent, is from AGT-A, he who makes *production*, from AG. In analysing Greek, the philologist must beware of the error of deriving HADEO, I please; AEIDO, I sing; ADO, I satiate; and several others, from AGD. These were originally SWADEO, GYDDO, and SADO, &c. AGO, I act or drive, and its derivatives AGON, a struggle, AETHLOS, a wrestle or contest, are directly from AG.

In Celtic we find many monuments of AGD, such as AD, water, from AGD, what is moved or runs; ADHNA, heat, fire, kindling fire, from AG, burn; ATH and AD, gone to, repeated, done again; AET, for AGD, moved, merry, lively; ADH, EAD, AITHNE, from AGD, perception, taking, knowledge; AITH, for AGTH, acute, sharp; AITE, for AGTA, a dwelling, living, inhabiting, hence a place; AITHEACH, a son, viz. what grows, from AG, produce, breed, grow; also an overgrown person, a big tall clown, a giant. The Teutonic name of a giant is ETUN or ETON, in Icelandic IOTUNN; all from ECED or AGED, grown, enlarged, tall. AITH, a height, is from AGTH, increased, raised; AITHNE, store, literally what is heaped, hoarded. AITHID, a serpent, from AGTH, stung, bit. The Teutonic is AEDDER, a stinger, and poison is AETTAR, from AGT, bitten, stung; also what has the quality of biting. AT, swelling, for AGT, blown, enlarged; ATACH, fermenting, from AGT, swelled; ATHA, a blast, from AGT, blow; ATHACH, waves, from AGT, moved, analogous to WAEG and wave; ATHA, a corner, from AGT, bent: the Latin ANGULA is from ANG, bending, hooked: ATHAL, a flesh-hook, from AGT, hooked; AITH, a kiln, from AG, burn, roast, dry; or from AGT, bent, arched; ATHAR, the air, from AGD, blown; ATHAIR, a father, (*vide* ATTA;) UCHD or OCHD, a breast, from AGD or OGD, raised, a height; OCHD, eight, from AGD or

AUKED, increased; OTHAR, sick, wounded, from AGD, broken; for our *ail* is a contraction of ADL, a derivative of AGD, wounded, broken, wearied, diseased, unsound. The words SEOC, broken; ADL, broken, a breach; WAC, weak, flexible, and not strong; AEGER, distressed, from AG; MALUM, from MAGL, soft, bruised, pliable of body or of mind; NOSOS, a disease, from HNESC, soft, weak, a derivative of HNAG; are all analogous in sense, and imply soft, broken, exhausted; and the very opposite of SWUND, sound; HWAL, whole; VALIDUS, strong; TRIMM, firm; FORTIS, stout.

Following the analysis of AGT, given above, the philologist must apply investigation to the remainder of the series of radicals compounded with DA, TA, THA; to BAD, BAT, BATH; to DAD, DATH, DAT; and so on throughout the list; nor must he forget the secondary radicals, to which the European languages owe a profusion of derivative verbs, nouns, and adjectives. BLAD, BRAD, CRAD, CLAD, SLAD, STAD, SPAD, DRAD, SPRAED, SMED, FLOD, THRAED, TRED, and their relatives, are as important words in the several dialects as RED, LID, BID, PAD, BITE, FIT, LOT, GET, SET, MEET, LET, and other legitimate descendants of RAG, LAG, BAG, PAG, BIG, FAG, LAG, GAG, SAG, and MAG.

In making such inquiries, while the rule, as to the use of DA and its varieties, must be tenaciously remembered; the philologist must previously take

an accurate view of the words, evidently related to any individual term, first in the dialect to which it belongs, and afterwards in others that are ancient and original. If he forget this precaution, and trust to mechanical etymology, he will sometimes mistake derivative for simple terms, and apparent forms for essential differences. He will join the practitioners of ancient and modern times, who trace every thing to some cause, without troubling themselves about the intermediate steps, or indeed about any thing, except a slight degree of resemblance.

Specimens of common English Verbs, Adjectives, and Substantives, &c. derived from Participles in DA, TA, THA, doné.

Bad, BAG-DA, flexible, distorted, weak; dead, DWEGED, crushed, bruised, stunned; lead, LEACD, livid, made bleak, or perhaps LAEGED, melted; mead, MAGED, cut or mown; mead, a liquor, from MAGED, liquified; knead, CNAEGED, bruised, beat; red, RAECED, glittering, raying, sparkling, glowing; bread, BRAEGED, what is roasted; dread, DRAEGED, terrified, affected with fear; thread, THRAEGED, thrown, twisted; spread, SPRAEGED, extended; gad, GAGD, sharpened, pointed; also to ramble, from GAGD, gone, a going, making to go;

lad, LAGD, born, produced, name of any child; mad, MAGED, moved; wod, WOGED, moved; glad, GLAGED, or GLIGED, made nimble in gestures; load, HLAGED, laid on; road, RAGED, run, walked; broad, BRAECED, extended; toad, TAGD, a long-toed beast, PADA or PAGDA, paw-footed, clawed, either a toad or frog; sad, SWAGED, made heavy, solid, dull; wad, WAGD, rolled, wrapped; bed, BEOGD, a thing bent, spread; beard, BEARED, what is carried, worn; deed, DWAGED, and DAGED, wrought, done; feed, FAGED, served with eating, from FAG, eat; heed, HYGD, laboured on bodily or mentally, cured; gleed, GLIGD, lighted, inflamed, coal; blood, BLOGD, BLOD, liquified, liquor, what runs or *flows;* meed, MAGD, increased, benefited, rewarded; need, NEGED, forced, driven, compelled; reed, RAGED, grown, sprung, or sharpened, pointed; breed, BRAECED, reached forth, produced; speed, SPAGD, drawn, hurried on, moved swiftly; seed, SAEGED, and SAEWED, *cast*, scattered, sown; weed, WECD, grown, any plant; shed, SCEACED, or SCEAGED, cast, shaken over, thrown over hastily, as clothes, cover of any kind; sled, SLAEGED, slided, slipt along; shred, SCRAEGED, rent, torn, cut; aid, EACED, increased, helped; maid, MAEGED, is produced, any young person, from MAG, produced; braid, BRAECED, spread; kid, CIGD, bred, any thing bred or born; lid, HLIGD, laid on, covered; bald, BAGELED,

peeled, bared; field, FAGELED, joined, plained, extended; shield, SCEAGELED, covered; child, CWIGELED, born; mild, MIGELED, softened; yield, GIBELED, given; wild, WIGELED, grown as forests; old, EACELED, grown, grown in days, increased; hence ELD, age; young is GE-EACING, growing; fold, FAGELED, rolled; hold, HAGELED, seized; mould, MOGELDA, crumbled, earth; MACELDA or MACELA, the make or mould; MAGELDA, moistened, wet, musty.

Bath, BAGED, wet, washed; eath, easy; EACED, continued, ready; death, DWAGED, analogous to CWEALED, killed; MAGERED, mortuus; SWEGELED, oppressed; HNAECED, necatus, bruised; breath, BRAECED, sent out, emitted vapour; lath, LAGED, what is laid on, or cloven; wreath, WREAGED, enfolded, cast about; loath, LAGED, hurtful, injurious, laid against. (*Vide* Lye, *in voce.*) Cloth, CLOGED, laid, spread on; wrath, WRAGED, moved, distorted with rage; breadth and width, for BREADED and WIDED. The BREADED of the ground is what space it is broad. Length, strength, health, wealth, stealth, birth, worth, sloth, moth, broth, mirth, forth, earth, troth, both, and smooth; with almost all similar to them in TH, were LANGED, STRANGED, made strong; HALED, wholed; WEALED, the state of weal; STEALED, the act of stealing; BERED, the act of bearing; WAIRED, the state or act of WAER, be strong, useful, valuable, equal to

VALEO and VALOR in Latin; SLAGED, slowed, long-drawn, fixed; MAGED, having the condition of MAG or MIG, a worm or fly; whence MICGA, a midge, and in Latin, and several other dialects, MUGSCA, a fly, or MUCGA, by contraction MUIA. Our word maggot, a little worm, is well known. Broth is BROWED, from BRAEG, boil, melt, express juice. Mirth, MIRED, from MIR, agile, petulant, jumping, wanton. (See MAGL and GEMAGL in Lye, and MAG and MIRE in Shaw's Gaelic Dictionary.) Forth is FORED, put in the state of fore. Earth, AERED, what is growed, or at length AECERED. Troth, trowed, trusted, from TRAG-WA, press on, tread on, lean on, depend on its solidity. Both, BAGOD, bowed, bent, doubled, paired. All ordinals in TH are from DA, as THRI-ED, FEOWERED, FIFED, SIXED, SIBUNED, AHTED, NIGONED, TIGONED, &c. now third, fourth, fifth, sixth, seventh, eighth, ninth, tenth. The Latin tertius, quartus, quinctus, sextus, &c.; and the Greek tritos, tetartos, pemptos, hectos, are the very same; only OS or US shows additionally the masculine gender.

Preterite participles in DA and THA soon degenerated into TA and T. Examples are—at, AGT, touched, moved; bat, BAGD, beaten, a blow, a stick to strike; eat, from AGD, agitated, ground, consumed; heat, HWEAGED, moved, agitated, fermented; cheat, CEWAEGED or GAWAGED, played with, mocked, made a sport of; bleat, BLAGT, cried, roared;

meat, MAGT, chewed, eaten; neat, NAGD or NAGT, driven, drove; great, GERAECED, extended, ample; threat, THREAGED, straitened, pressed, born heavily on; treat, TRAHT, move, work on, labour on with hands or words, debate, negotiate, discourse; seat, SAEGET or SIGED, set, settled, sunk down, fixed; teat, DAGD or TIGT, drawn, sucked, from DWAG, draw, whence DUG; sweat, SWEGED, wrought, toiled, melted; fat, FAGED, fed; hat, HEAFDED, by contraction HATTE, literally headed; a hood is also HAEFDED or HAUFDED; what is, HWAG-TA, self-ed, samed; gnat, GNAGED, gnawed, bitten; flat and plat, FLAGED and PLAGED, laid or broadened out; boat, BAGTA, driven; let, LAGTA, let go, dismissed, put away; but, LAGTA, laid out, increased, protracted, prolonged, marred, delayed; net, NAEGET, catched, taken; fret, FREGED, gnawn, eaten; also roasted, fried; set, SIGET, seated, ranked in proper place, fitted, by setting objects in an arranged state; wet, from WEGT, rain, moisture, water, moved as water; the name water itself is WAGTERA, having the property of WAGT, motion or running.

In some cases the loss of GA or GE, which was prefixed to an infinite number of participial words in the Old Teutonic, leaves the noun obscure. The verb in the last example was WET, apply or use WAT, or water. The participle was GE-WET-ED or

GEWETT, which, by degrees, was confounded with WET, its original. See Lye's Large List of Words under GA and GE.

The *words* haft, theft, cleft, thrift, sift, waft, draught, graft; from HAF, hold; THEOF, thieve; CLIF, cleave; THRIF, thrive; SEOF, shake; WAF, move; DRAG, draw; are very obvious as to derivation. Craft, CRAFED, empowered, strengthened; shaft, SCEAFED, what is cut or polished into a point; lift, LIFED, raised, taken up; soft, SWOFED, bruised, mollified by agitation; sot, from SWOGT, a soft-tempered man, a fool; straight, STRAECED, streekit, extended.

Note 3 F. p. 61.

In most dialects of the general language, particularly in the oldest and most original; the present participles are formed in ND or NG, or their varieties. When I say that GA was used instead of DA in some dialects, I mean that GA was preferred to DA, though the use of both was admitted.

The reader must observe, that NA-DA and NA-GA are compounds, and, consequently, that they had each two significations. The compound state has existed so long, that the senses are thoroughly coalesced. NA, work, and DA, act, both signify performance; only DWAG is to work by one kind of action, and NAG, by another. Joined, they signify

action going on, the very heat and vigour of performing. NA and GA have the same sense, except that GA means going, while DA signifies doing.

In Greek, Latin, Visigothic, and Sanscrit, the consignificatives of gender are preserved almost whole, and are found at the close of all nouns and adjectives; but in Alamannic, Anglo-Saxon, Icelandic, Celtic, Slavic, and Cymraig; they are in many words decayed or lost. This is particularly the case in nouns. In adjectives they are generally better preserved, because they distinguish the gender of these epithetical words. In modern Swedish, Danish, German, Dutch, English, &c. the consignificatives of gender are exceedingly decayed; in English they are in a manner lost altogether; and in the other dialects, though they are entire in some instances, they have disappeared in others.

In Greek, the consignificatives of the masculine gender are S, AS, ES; and particularly OS, which is the most common sign of the masculine in adjectives. The terminations ON, EN, and similar varieties of N, are often masculine, and the long vowel always indicates contraction. So TUPTON, for TUPTONT-A, or TUPTONTS; CUON, for CUON-A; SEPEDON, rottenness, for SEPEDON-A, or SEPEDONGA. Such terminations are often of both genders. ER, OR, and other varieties of RA, are also common masculine terminations. Like the terminations in N, they are contractions; for the oldest form of nouns in ER was

ERA. Thus SAEDER-A, or SAEDERE, a sower; BAECER-A, or BAECERE, a baker; MACER-A, or MACERE, a maker. When the noun was neuter, the bare consignificative, supported by a short vowel, showed that the word had no gender. So in Teutonic or Visigothic, BEIDANDS, he biding or waiting; BEIDAND-EI, she biding; BEIDAND, biding. In Greek, FEIDON, for FEIDONTS, or FEIDONT-A, stopping, sticking, sparing; FEIDOUSA, for FEIDONT-A, she sparing; FEIDONT, sparing: MELITOEIS, for MELITOWENTS, he who is possessing honey; MELITOESSA, for MELITOWENT-A, she who is sweet; MELITOEN, for MELITOENT, or MELITOWENT, honied: SOFRON, for SOFRONS, or SOFRONA, he, or she, who is sound minded, sober; SOFRON, sober; gender not included: MEGALETOR, he, or she, that is large in heart; MEGALETOR, neuter, great-hearted. These observations extend to all nouns and adjectives in the Greek language.

The Greek feminine consignificatives A, O, and all varieties of RA, and SA, and NA, used as feminine, must be divided from the word, as not being properly a part of it. Neuters in I, U, T, NT, N, ES, R, after a short vowel, end in a part of the word. Neuters in ON, or in S, R, and N, after long vowels, are to be considered as masculines or feminines, which, in course of time, have become neuter; the termination in ON excepted, which is from NA. The neuter was in early times made emphatic by adding

NA or DA, commonly written TA; so in Greek HO-LOS, HOL-E, HOL-ON, he whole, she whole; WHOL-EN, like our given, driven, striven, made whole. The Visigothic has ALL-S, ALL-A, ALLATA, he all, she all; ALLED, in the neuter, like our loved, or taught. Observe that the above observations on the genders of Greek nouns apply to the true nominatives only. I do not consider A to be a termination of any Greek neuter word. The true nominatives of DOGMA, MELITOEN, PAN; and of such kinds of words; are DOGMAT, MELITOENT, PANT.

Latin nouns follow the laws of Greek nouns in what regards gender. BONUS-A-UM was once written BON-OS-A-OM. Sanscrit nouns observe the same general course. Adjectives end in AH, A, and AM, pronounced UH, A, UM: present participles terminate in AN, ANTI, AT for ANT: feminine nouns often end in I long, as in Visigothic. In short, all the ancient dialects agree in the consignificatives, which mark genders; and that diversity which appears in modern languages, and which renders the subject intricate and obscure; is owing chiefly to corruption. The Visigothic adjective ended in S, A, ATA, as HALTS, HALTA, HALT, or HALTATA; in Greek, CHOLOS, CHOLE, CHOLON; and in English, halt, or lame; ALLS, ALLA, ALL, or ALLATA, all, masculine, feminine, neuter. The Alamannic, or Tudesque, preferred ERE to S, and said ALLERE, or ALLER; ALLA, or ALLE; ALLATA, and by corrup-

tion, ALLAZ. The German, which descends from that dialect, has ALLER, ALLE, ALLES, which is the common form of German adjectives. The Anglo-Saxon used A instead of s in the masculine. As the masculine and feminine became similar on this account, they were soon confounded. In course of time the A was weakened into E, and finally dropt. So the three genders became alike, and the distinction ceased.

VIEW of the Oldest Forms of the INDICATIVE, SUBJUNCTIVE, and OPTATIVE MOODS, in the European Languages.*

The example AG, move, act, do.

Indicative Mood.

Singular.—AG-AMI, or AG-AG, and AG-A, or AG-O, I act: AG-ASWI, AGASI, AGA-SWA-THWA, AGASTHA, AGIST, thou actest; AGATHWA, AGITHA. AGITA, or AGITI, he acteth, or acts.

Dual.—AGA-MATHA, we two act; AGA-THWA.

Plural.—AGA-MANS, or AGA-MATH, we act: AGA-THWATHWANS, AGATHWATHA, AGATHATHA, A-

* This and the following VIEW, though properly belonging to Chapter IV. may be considered as a continuation of those views which are appended to Chapter III. See page 229 and subsequent pages.

GATHETE, AGITIS, you act: AGA-GEONDEN, AGEONDE, AGONTI, AGUNT, they act.

Remark that reduplication of pronouns was used to add force to the expression. So AGE-THWAEONDEN, or AGE-TONDAN, AGETOSAN, let them act; AGI-TO-TE, act you.

Subjunctive Mood.

This is a new verb raised on the other by help of AG, do, work. He who does, has possession of *may* and *can*. If *may* hold its original sense of MAEG, might, or power, I may act, must signify I have power to act in myself, without, or with permission; and *can*, in the same manner, relates both to intrinsic and delegated power. AG-AG-IMI is *I do* act, with power of my own, or power granted to me by any person, object, or event, that can make an act possible or performable. The other persons are AG-AG-ITHI, AG-AG-ITHI.

This form of the verb is by itself purely indicative. AGAM, AGAS, AGAT, AGAMUS, AGATIS, AGANT, indicatively say, I have the power of acting, I may act, I can act, &c.; but when the object is to state the power by itself, a verb, such as POSSUM, VALEO, or the like, is used. If the verb express a wish or order, this tense is properly used. AGAT, pronounced of a third person, in an emphatic way, *is* may he act, give him leave to act, let him act. AG-AG-IT describes the power in him, rising from himself, or granted to

him. This tense is often called the potential. It is conditional from position only.

Optative Mood.

Some dialects have a variety of the subjunctive, which, on account of a greater force laid on it than on the other; has assumed a fuller form than that possessed by a tense expressive of mere ability or power. This is the optative, which is also formed by AG, work, do,—but the emphasis of will, wish, and desire, has given a distinct shape. AG-AG-IMI is properly I *do* act, but if the mind fix an importance to the action, (or doing,) as an object of will or intention, of wish, or desire, of liberty of action granted by these internal, or by any external circumstances; then AGOIMI is the tense preferred to AG-E-O, I may act, or the Latin AGAM.

The optative is also *an indicative tense*, capable of being used by itself, as in the example of AGOIMI, I wish to act, I desire to act, I may act; or as a prayer, AGOIMI, may I act; AGOI, may he act.

The optative of preterite and past tenses, especially of those that express action past, with a view chiefly to declare the fact, is much employed, with conjunctions, to describe suppositional acts, that are stated to have taken place on certain conditions. ELEXA is I said; LEXAIMI (LEX-AG-IMI) is I *did* say, I did wish to have said, I felt the desire to have said. ELEXA refers to an act past and done.

LEXAIMI describes a desire that formerly existed, and includes the senses of I might have said, I could have said, I would have said. The *words* I have said express the past act, the proper meaning of the tense; the words I might, &c. (IC MIHTE HABBAN SAGT, or ego potui or volui dixisse,) relate to the power or desire, present at that time when the action passed by. Both the wish and the act are stated as past and gone. This optative tense serves as a conditional or subjunctive to assertions made in the indicative, particularly if they are made by a preterite or indefinitely preterite verb.

The principal optative tense in Latin is the imperfect subjunctive. An account of the formation of the Latin verb will be found in its proper place. It is sufficient to say, that the formula LEGEREM, ES, ET, EMUS, ETIS, ENT, is composed of LEG, read; LEGER, read, did read; and the term EG, or AG, absorbed in the long vowel. LEGER-EMUS is for LEGER-EG-IMUS. The tense is an imperfect, that is, one expressive of an act passed, without declaring that the act was complete. The signification is, I mayed, I willed, I had power, will, ability, to read. LEGEREM is I might read, I would read, I could read, I should read,—all acts expressed by the preterite tenses might, could, would, and should, derived from may, can, will, shall. When this tense is used, as it often is, in a present or future signification; it always receives that sense from a

conditional supposition. Ic WOLDE RAEDAN, I would read in common English, like LEGEREM in Latin, means I have a wish at present to read. In certain circumstances, my will must lead me to read. The preterite tense *wolde* clearly shows, that whatever may be the time of the act of reading, the act of willing is in past time. In LEGEREM the act is referred to indefinitely past time, as in the Greek aorists; and the syllable EG describes action, and, consequently, a power, a possibility, a volition, belonging to a preterite act. We may suppose any future act past and gone, and we may express it by preterite tenses; but they must be accompanied by words stating the condition.

The reason, why all these senses rise from one word, is the affinity among the ideas of power in ourselves, power granted to us, power depending on our will, and action dictated to us by circumstances of duty or necessity, which make us act. I should (SCEOLDE, owed, ought to) read, means either duty dictates to me the act of reading, or, some case being put, my mind would be led, or my temper constrained to read. The derivation of possibility from power, or ability of acting, is evident. POTIS is from BAG, have force, might, use force, work. ABLINS is still used as an adverb in Scotch, for possibly. It is a corruption of ABALINGES, in the state of ABAL, powerful; and, as a noun, power. This word imposed on Mr H. Tooke, who

assigned it as the origin of the compounded part of Latin verbals in BILIS. Burns, addressing the Archfiend, uses the words that follow:

O would ye take a thought and men',
Ye, aiblins, might, I dinna ken,
Still hae a stake;
I'm wae to think upon yon den,
E'en for your sake.

The sense is, "O, if you would meditate and repent, possibly you still might, though I am not certain as to it, have a chance for deliverance. I am sorry to think on yon dungeon, merely on your account." The Puritans have greatly condemned this stanza.

VIEW of the Ancient Forms of the CASES of NOUNS.

Nominative.—AHMA, a breathing, an act of breathing, a spirit, from AH, breathe, and MA, make.

Genitive or Possessive.—AHMA-NA-SA, working as the breath, acting as a breath, relating to a breath, pertaining to a breath, of a breath. By contraction AHMINS.

Nominative Plural and Accusative Plural.—AHMA-NA-SA, relating to a breath, belonging to a breath, said of a number viewed collectively; by contraction AHMANS—the nominative and accusative the same.

Dative Singular.—AHMA-MA, breath-making, breath-collecting or gathering, expressive of adding the sense of the noun,—to, at, with, for, by, in, on a breath. Every relation that is at or joined with the object, may be expressed by the dative. AHMAMA is written in Gothic AHMAMMA, AHMAM, and AHMIN. The last form was used to prevent ambiguity, occasioned by corruption of other cases.

Dative Singular—AHMA-BA, breath-making, bringing, producing. This form is not found in Gothic, but is given as existing in the old dialects, Greek and Sanscrit.

Accusative Singular.—AHMA-NA, breath working, working on the breath. This is the term of action exerted on the object. The sense is on, upon, at, after; but action is always understood. The dative is a still and fixed state of the object. The accusative is a state of the object under action. The genitive is a mere name of possession, or of relation of any kind. When the noun was plural, there was originally no term for the accusative plural. The nominative stood instead of it.

Genitive Plural.—AHMA-N-IG or AHMA-N-AG, having the quality of AHMAN, that is of AHMAN-S,

spirits,—of or belonging to spirits. The Gothic has AHMAN-E.

Dative Plural.—AHMAN-BA-SA, spirits-bringing or collecting, or AHMAN-MA, by contraction, AHMANAM and AHMAM. These cases are formed on AHMAN, the abbreviation of AHMANS, spirits.

When the gender is OS, or A feminine, it remains, and goes before the terms of case. The concourse of vowels leads to considerable corruption. But when the gender is SA, or some letter that drops easily off, the regularity is preserved. So in DENTS or TUNTHS, a tooth, from DWAGANDS or THWAGANDS; he that bruises or grinds; nominative, TUNTHS; genitive and nominative plural, TUNTHANS or TUNTHINS; dative, TUNTHAMA, TUNTHIMA; TUNTHIM, TUNTHIN; accusative, TUNTHANA; genitive plural, TUNTHAN-IG or TUNTHANE; dative plural, TUNTHANMA or TUNTHAM. Latin, dents, dentis, denti or dente, dentem; dentes, dentium, dentibus, dentes; originally dent-s, dentins, dentima, dentin, dent-ena; plural, dentins, dentina, dentin-ba-sa, dentibos. Greek, odonts, odontos, odonti, odonta; plural, odontes, odonton, odontesi, odontas; originally donts, dontans in the genitive singular and nominative plural; dative, dontim, dontin, and donti; accusative, dontana; genitive plural, dontan-a; dative, dontan-ba-sa, dontabasa, dontabase, dontafese, dontessi. The accusative was dontans, now odontas. It is curious to remark the influ-

ence of euphony, on such words as odonts, and onux, a nail, (NAGS or NAGEL, from HNAG, indent, scratch, penetrate by force.)

Populus, a race or kindred, in Old Latin poplos; genitive, poploe; dative, poploe; accusative, poplom; nominative plural, poploe or popli; genitive, poplosom; dative, popleis; accusative, poplos; originally poplo-ins or poploons, in the genitive and nominative plural; dative, poploim or poploin; accusative, poplo-na; genitive plural, poplo'one; (R is inserted, to prevent the hiatus: The Old Latins lisped the R as if it had been S:) dative plural, poplonbas, poblobos, poplois, poplis.

Note 3 G. p. 64.

This chapter treats at full length of the different kinds of derivative verbs and nouns, so that the principles laid down, and partly exemplified, in the preceding part of the work; are established, and made practically useful under this division.

GENERAL DEDUCTIONS. I.—All words derived from the four participles, that is, from the redoubled participle, the participle in D, T, or TH; the participle in AN, EN, ON, &c. and the participle in ANDA or ANGA, and the varieties of these terminations; had, first, a participial sense; next, a sense of action done or a-doing; thirdly, a sense of be-

ing in the state of action done or a-doing; fourthly, a sense of putting into that state. The first of these is that of a participle, the second that of a verbal noun, the third that of a substantive or adjective, the fourth that of a new verb.

Example.—In the old language, drived, or DRIFED, (for the verb itself was written DRIF, and the participle DRIFED,) first signified driven, that is, the act of drive done; secondly, DRIFED, or drift, its contraction; signified driving in general; not a substantive, but a noun, expressive of the power of the verb, as a ship on drift or a-drift, a ship under the act of driving. He could not stand the drift of the snow, that is, the actual driving. The drift of nature forced him to relent, viz. the actual influence of nature. Thirdly, drift signified the thing driven, as the drift was lying, that is, the driven snow was lying on the ground; a drift of cattle, a drove, whether a-driving or not; a draught, from DRAG, draw, the name of a thing that has been drawn, or continues to be drawn, without regard to the act. Fourthly, drift became a verb, in the sense of make a drift, that is, drive. Observe how the derivative is fitted to supersede the primitive, being more special, and so more suitable for use.

The same holds with respect to the present participle. BEG signified bow, and BEGEND bowing, that is, bow a-doing. BEGEND, by contraction, became bend. BEGEND first signified bowing,

next the bowing, a verbal noun; then the being in that state; lastly, to put into that state, by doing the act. To bow a bow, to bow a tree, became to bend a bow, to bend a tree, which is literally to put under bowing. Derivatives in AND, END, IND, OND; and in ANG, ENG, ING, ONG; are more used in all dialects than their primitives. So stand for STAGEND, think for THIGENCG, hang for HAGENG, land for LAGEND or LEAGEND, sink for SIGENCG, wend for WAGEND, lang for LAGING; from STAG, dash down the foot; THIG, take or indicate; HAG or HAH, lift; LAG, lie; SIG, move down; WAG, walk, move; LAG, stretch away.

DEDUCTION II.—Every original word in AG, BA, FA, PA, LA, MA, RA, SA, or in any variety of these, or in any consignificative, not acting as a participial affix; excepting always such of these, or of others, as express gender; had, first, a signification, made up of those of the radical and consignificative united; next, a signification, in which the sense of the radical prevailed, though partly modified by the consignificative; lastly, a signification, in which the remembrance of the compound was lost, and the general sense restricted to a special meaning.

Examples.—AG, grow, breed; AG-MA, in its first sense, breed-make; in its second, AMMA, breeder; in its third, AMMA-A or AMMA, a father, AMM-I, a mother: AG-RA, grow-work, the first

sense; AGRA, growing, the second; AGRA-SA, AGRS, and AGROS; that growing, viz. a wild or cultivated field: AG-LA, grow-hold or grow-have; second, ALA, grow, go on growing; third, ALA, grow as men or cattle only.

Compounds of compounds follow the same course. So HWEAL, turn, from HWEOG-LA, makes HWEAL-MA, turn-make; secondly, a turn over; thirdly, turn as waves in the sea, or over shore. HWEALM-EL, in Scotish WHOMMEL, means whealm-make, an act of turning over, particularly turning over a dish. She whambelt or whommelt the tub, that is, overturned the washing-pail.—HWEOL-OC, turn-act, any thing turned, a turned shell, a whelc. HWEAL, in another sense, is blow, puff out; from HWEOG-LA, blow-have, blow; whence HWEOL-OC, HWEALC, blow-have, any thing blown, as a blister or swelling from a stroke; whence WHELK, a pimple, the mark of a recent stripe, in Greek HELCOS, in Latin ulcus.

Diminutives are made by AC or AG, and LA, as WAL, turn; WALC, a single turn, a little turn; STEAL, a stiff stem; STEALC, a little stem, stalk; SCAG, agitate; SCAC, agitate frequently, shake; TAL, tell; TALC, tell in little sentences; PRIC, a sharp point; PRIC-EL, a little point, a prickle; WAD, a step; WAD-LA, make little steps, waddle; STICK, adhere, stop; STICKLE, make frequent impediment. These senses of AG and LA are of a secondary kind.

Note 3 H. p. 65.

Words in T are sometimes preterite participles from verbs in D or T, as bended, bent; lended, lent; hited, hit; sometimes they come from corruption of D, as meant, brought, sought, wrought, salt, for SALED, belonging to the sea; dart, DARED, driven; milt, MILED, soft; shift, SCEAFED, moved, avoided, changed; tuft, TUFED, from TUF or THUF, a green bush; part, from PAR, separate, in Latin pars, for parts, divided; nut, for NUCED, rolled together; knot, for CNUCED, fixed, by being rolled closely or compacted; knitted. All nouns of this kind had, in the older dialects, marks of gender, that is, of active power; so SALS, in Greek HALS; NUCS, a nut; PARTS, a part; CNYTTA, a knot.

DEDUCTION III.—All modern English words ending in D, DE, TE, T, TH, derived from any dialect, ancient or modern, of the Celtic, Teutonic, Greek, Latin, Slavic, Persic, and Sanscrit, have their terminations from DA or ANDA, signs of the preterite and present participle; that is, they have been preterite or present participles, or they have been adjectives formed on the model of such participles. Consult Walker's Rhyming Dictionary, terminations above stated.

Examples of this rule, which comprehends a large portion of the language, are bad, BAGD, bowed, pliant, weak, useless; dread, DREAGED, agitated, fear; gad, GA-AC'D, sharpened, a sharp stick or

iron; lad, LAG'D, produced, born, a youth; mad, MAG'D, moved; add, from AD, AGD, touched; and D, a remainder of DARE, give. Words in ED are all participles or participial adjectives, as orbed, landed, minded, bearded, handed, aged.—Deed, DAED, DAGD, done; cord, CYRED, twisted; gleed, GLIGED, inflamed; need, NEGED, forced; pie'd, made like a pie or magpie, speckled; sled, SLAEGED, drawn; braid, BRAEGED or BRAECED, woven; bud, BOGED, BOGD, sprung; curd, CRUD, CROGD, run like milk; mud, MOGD, wetted, dust; ford, FARED or FOROD, passed, a passage; third, THRID, THREED; ward, WARED, guarded, weared, also turned; bard, BARED or BERED, cried or sung loudly, which, in the oldest Celtic, must have had some consignificative of personal agency, now dropped in Welsh and Irish. Words in ID, from the French or Latin, such as candid, gelid, rancid, solid, vapid, vivid, &c., are all adjectives, formed like aged, orbed, landed, viz. having land, an orb, age. Candid is whitened, having white; gelid, colded or frosted, having cold; rancid, rank-made, having a rank, strong, rotten taste; solid, made firm, for *solus* is strong, sound, whole, in a lump; and metaphorically, single, one. Many words in ARD are from the French, which anciently formed participial nouns, from derivatives in AR or ER, as standar, a stander; standard, made a stander; doter, a doting man; dotard for DOTARED, a man in that state; bay, BAYAR, a bay horse; bayard, BAYARED, one of that

colour; BAS, low, base; BASTER, he who is base; BASTARD, one in a base or low state, low born; WISER, he who informs about futurity; WISARD, one who is in the state of a prophet; MAZZARD, MASCHEARD, what is in the state of a grinder or chewer, from MASCHER, a chewer, viz. the jaw. Words in AND, END, IND—band, BAGEND, binding; hus-band, HUS-BUGENDA, house-inhabiting; hand, HAGEND, seizing, or HANED, catched; demand, from DE, down, and MAND, MAGAND, putting, entrusting, ordering. DEMANDO was I entrust, enjoin, order, and afterwards ask by an order.—Brand, BRAGEND, a burning, fiery object; wand, WAGEND, a moving, flexible rod; grand, GRAECEND, extending; end, EACEND, the joining, the border, the march or limit; find, FAGEND, catching, feeling; tend, TAGEND, drawing, leaning; descend, from DE, down, off, and SCAND, SCAGEND, moving in any direction with an effort, clambering; rend, RAGEND, tearing; prebend, from PRAE, forth, and HABEND, holding, or going on to hold; sand, SAGEND, sinking or moving particles of stone, &c.; thousand, THUSAND, TAIHUNS-TAIHUNDS-TEHUND, TEN-TENS-TEN, from TEGUND, tying, knotting. Words in ADE, IDE, UDE—GAMBADE, a cast *made* by the leg, or thing made for it, from GAMBA, the leg, a derivative of GAG, go; brigade, from BRIGA, company, made into a company; brocade, braided, from BROC, embroider, braid;

arcade, arched, made an arch; fade, FAGD, weakened, diminished in strength or substance; shade, SCEAD, SCEAGED, covered; grillade, done with a grille or roasting iron; for in Teutonic GRAEC and BRAEC signify burn, broil, roast; being from RAC, agitate violently, as by fire. Gril is GREACED, broil BROCEL, and roast ROCST.—Elide, from E, out, and LAED, LAEGD, or LAGD, driven, struck, pressed; bastinade, done with a baston, a club, from BAGT, BUT, struck, an instrument of striking; bide, BIGD, settled, dwelt; slide, SLIGD, slipped; bride, BRAECED, espoused; camerade, CHAMBERED, friend; vaticide, from VATES, WAGTHS, a speaker of future events; and CID-A, a killer, from CWIGD, cut; ode, a song, from AEID or GAGD, played, sung: the verb AEID is in Teutonic GIDD. All words in TUDE are of this form; PLEN, full; PLEN-IT, for PLENID, filled; PLENIT-UDEN, made filled, viz. in the filled state. The consignificative DA, done, is thrice found in rectitude; REC, reach, stretch; RECT, straight; RECTIT, straighted; RECTITUDIN, STRAIGHTED-ED-EN; in English straightness, in Visigothic RAIHTEINS, for RAIHT-IG-EN-S, rightness.

Words in T—cheat, CEATT, CWIGT, or CWAGED, played, wagged, sported with; feat, FACT, done, a deed; flat, FLAGT, broaden'd; plat, PLAGT, a breadth; boat, BAGT, moved, steered; rat, RAGT, rushed, run with speed; erect, OUT-RECED, stretched out or up; meet, GEMACED, joined, match-

ed, proper; hatched, HAECCED, hewed, a thing by which matter is hewed; buffet, BUFFED, beat, act of having been buffed; jet, JACED, cast, spouted; market, from MERC, trade, the traded place; varlet, a little man, a boy, from VAR, a man. Let is a compound of LA and ED, which makes diminutives, as dribblet, circlet, bandelet, bullet, a little ball; batlet, a little bat. The Latin, Greek, and Teutonic made diminutives by LA, as BATELA, a little bat; WAERILA, a little man; CIRCULUS, a little ring, FILIOLA, a little daughter; but the darker ages added ED or ET, and formed BATELETTE, VARELET, CIRCULET, FILIOLETTE, FILLETTE.

Words in ANT, ENT, INT, ONT, UNT, are all formed on the present participle, as secant, cutting; mendicant, begging; significant, signifying; infant, not speaking; verdant, greening, that is in actual verdure; miscreant, unbelieving; arrogant, asking or demanding to himself; valiant, having actual and present strength; gallant, having present gaiety, or courtesy; vigilant, having present watchfulness; abundant, having overflow or abundance; tenant, a holding ground; grant, GRAECEND, reaching, giving; rant, RAGAND, roaring, making noise by action or words; cadent, falling; tangent, touching; scent, from SENTIO, which is from SAGENT, or SEGENT, seize, catch, with any power of the body or mind. SAPIO, from SAG-PA, catch with the taste, is from the same radi-

·cal. Sapient is judging, discerning; SAPIENTS is literally judging-he, for SA is he, or she, or it, if the object be viewed as an active. SAGUS, in old Latin, was a man perceiving the future, and SAG-AC-S is he possessed of discernment of any kind.

> Lochiel! Lochiel, my sight I may seal,
> But man cannot cover what God will reveal.
> 'Tis the sunset of life gives me mystical lore,
> And coming events cast their shadows before.

Words in LENT are, in many instances, affected in their signification by the power of two consignificatives, viz. by LA, hold, and NT, the sign of the present participle: so luculent, which is not the same as lucent, for this reason: LUC, shine, makes lucend, or lucent, shining: the lucent fields signify the shining fields, the fields actually emitting light, or existing under light; and lucid fields signify fields put in or under light, and remaining in that *state*; but the introduction of LA changes the sense, and luculus, which may have been used in old Latin, signifies he light-holding, or having of light; that is, either bright, not absolutely light or clear, but clearish. Accordingly, luculentus is lucol-end-s, he having a lightish state. It is not implied in LA that the light is lessened, though LA is generally taken in that sense. It is affirmed only that light is had or possessed. All the dialects of the general language have many

verbs, adjectives, and nouns compounded with LA; in which the sense is not of that kind, which is grammatically termed diminutive. LA has a diminutive effect, chiefly when annexed to nouns, as puer in Latin, a boy; puer-ul-us, a little boy; fax, a torch; fac-ul-a, a little torch; ager, a field; agerulum or agellum, a little field; acidus, sharp to taste; acidulus, a little sharp. The reason of this signification is, that to have the qualities of any object admits of a greater or less degree: acid is positively sharp, but acid-ul, sharp-having or bearing, may imply only a tinge, or slight portion of acid. The same reason applies in compounds of AC, OC; AG, OG; IG, IK; and other varieties of AG, have. LAMB, a lamb; LAMB-IG, lamb-having; that is, either possessing lambs, or having something of a lamb, a kind of lamb; LAMB-IG-EN, lammikin, lambkin, made to have the nature of a lamb, a very little lamb, from lamb, IG, have; and NA, make; a form common in Teutonic and Greek; so POLIS, a town; POL-ICH-NE, a townikin. According to these observations must be explained turbulent, in the state of making disturbance; fraudulent, in the active state of doing fraud; virulent, actively having venom; corpulent, actually holding a body, a large body,—for all such derivatives tend to an enhanced sense, arising from the active union of LA, hold, or have; and the present participle.

Words in MENT possess two powerful consignifi-

cative parts, viz. MA, make, and ENT, sign of the present participle. Though some of them are half Teutonic, as garment, bodement, batement, preachment, &c. &c. the model of them is Latin. Add MA, or its varieties, to any verb; it gives the verb an active sense of make, or made; so AUG, increase; AUGMA, increase-make, or increased by making the action of the verb; join, ENT, equal to ing in modern English, you have augment, an increase-making. Such forms are participial in Greek and Sanscrit; but in Latin they are used only as nouns, with UM, the sign of the neuter-gender, annexed, which is lost in English. Augment, ornament, testament, ligament, cement, &c. were originally, as to sense, increasing, adorning, witnessing, or showing, binding, joining; by adding UM, they denoted the increasing, adorning, witnessing, &c. *that* is, the thing which increased, adorned, testified; but in the dark ages, words in MENT retained or recovered their ancient active sense, as may be seen in regalement, the act of regaling; bombardment, the act of bombarding; infeoffment, the act or deed of infeoffing; and in many others. We can say—during the refreshment of the troops, for during the refreshing: They had an entertainment, viz. a meal: In the entertainment, for in the entertaining. Here the word is both a verbal and a substantive noun; but this double sense takes place only in more modern examples; for it would not be

Latin, French, or English, to say in segmento for in secando, dans le segment for en coupant, or in the segment for in the cutting.

Words in RT, with scarcely an exception, are preterite participles of words in AR, ER, IR, OR, and UR; varieties of RA. They resemble words in RD; so start, STYRED, moved, a motion; covert, covered, a cover; girt, GYRED, girded, a girt; art, ARED, wrought, joined, fitted, a trade or practice; skirt, SKYRED, divided, the edge of a robe; snort, SNYRED, sneered, a sound through the nose; shirt, SCYRED, a short linen dress, called in Greek COLOBION; a cut or short dress, a cutty-sark; sort, SORTIT, come out, produced, race, kind.

English words in IST, from the Greek ISTES, or Latin ISTA, were formed as follows: SOPH-OS, wise, from SEF in Teutonic, and SAP in Latin, perceive with the external or internal faculties. SOPH is the old genitive, wise-make, or work; SOPHISTA, wised, made wise; SOPHIST-A, or ES, he who performs or practises wisdom. The noun must first be considered, then the personal termination. In Teutonic such nouns are not uncommon, for instance, BIRST or BRIST, for BRICST, a breaking; BACST, for BAC-S-ED, a baking; BREWST, for BROCST, a brewing; MALTST, a malting. Observe each of these nouns are preterite in their formation, for BRIC-S, BAC-S, MALT-S, in the old language, would have signified break-make, bake-make, malt-make;

and BRICST, BACST, MALTST, would have meant broke, baked, malted. Add to one of these RA, A, or SA, worker,—all three consignificatives of person; you have BACST-ER or BAXTER, BACST-A or BACST-ES, he who practises baking. SOPHIST-ES is he who practises the making of wise men, which, like other arts, may be done with different abilities. The English words in AST, IST, OST, UST, are preterite participles of verbs in SA, or descendants of STA, formed by imitation, after the distinct senses of SA and TA were lost. Examples are brewst, a browst, a brewing, from BROC-ST, for BRAEC, is boil; yest, GA-AH-ST, what is blown or pufft, barm; blast, BLAGST, a blow; fast, FACST, fixed; gast, GA-AG-ST, terrified, awed; least, LITST, LITIST, diminished; hest, HAETST, command; midst, MIDIST, MIDEMIST, put among, put in the mid part. Latin words in ESTUS are of the same class, as modus, a measure; mod-es-t-us, measured, kept in measure or bounds; moles, a mass, a weight; mol-es-tus, made heavy, heavisome, burdensome. The terminations IST in Greek, EST in Latin, IST, AEST, ST, and their varieties, in Teutonic, were, in later ages, all applied from imitation rather than from an exact knowledge of their sense. We have simplist, fabulist, humanist, lutanist, purist, &c. in our language, contrary to the rules of strict philology.

Words in TH and THE,—examples, loath, lath,

LAGTH, LAGD, attacked, hostile, hateful; rath, RAGTH, RAGD, hasted, sped, early, ready; smith, SMIGTH, SMIGD, smited; SMITH-A, he who follows a beating art; month, MONETH, MONED, mooned, a moon's period; fifth, FIFED, fived, the fived day; the sixed day, the sevened day, the twenti-ed, the hund-raed-eth, the hundreded day. Ruth, REWETH, REWED, from RIG, feel sharp, pungent pain, as in repentance or strong pity; hearth, HEARED, the place of the HAR, or burning coals; with, a contraction of WITHRA, turned, from WIGD, turned; breadth, BREACDED, the broadened; broth, breweth, from BROC, boil. BROCWED is brewed, that is, expressed by boiling.—Sloth, SLOWETH, or SLAWETH, SLAWED, from SLAG, creep, slip along; whence slug, a creeping snail, and sluggard, a slow man; warmth, warmed, from warm; booth, BOTH, BOGTH, BOGED, dwelt, a thing raised for dwelling under; sooth for SUNETH, SUNED, firmed, solid; troth, TREWETH, TRUGETH, TROGED, tried, felt by pressure to be solid; north, NYRED, darkened: in Icelandic Niordr or Niorthr is a giant, who was supposed to preside over temples and images of the gods, a kind of subservient deity or priest. (See the Edda, Vafthrudnismal, Stroph. 38: Naurvi or Niorfvi, in the same story, Stroph. 25, is called the Father of *Night*.) Naurvi, which signifies dusky, depressed, dark, an epithet nearly the same in sense and derivation with niger, is declar-

ed in the Edda to be the father of Nott, night. She was married to one Naglfar, by whom she had a son, Audr, emptiness; then to one Anar, by whom she had Iord, the earth; and, last of all, to Dellingr, the twilight, or darkling time, the period of light and darkness joined together. By Dellingr she had Dagr, day.

Other words in TH and THE are breathe, BRAECD, sent out, expired, blown; eath, EGATH, AGAD, moved, hastened, made quick or ready, easy; birth, BERETH, BAERTH, BERED, born, brought; sheath, SCEAGTH, SCEAGED, covered, the cover; mirth, MIRETH, MIRGETH, MIRIGED, rejoiced by gestures expressive of pleasure or amusement.

All words in R, ER, or OR, in any variety of RA, which have D, DE, T, TE, or TH, or THE, before the said varieties of R, are nouns or verbs of action, formed on preterite or present participles, or on words descending from them.—Examples, father, FAGD, got, getting; FADER, a getter: mother, MOGD, bred, breeding; MOD-ER, a breeder: brother, BROG, bred, born; BROD-ER, one of the same breed: sister, SWIST, for SWAGST, own kin; SWIST-AR, one of our *own* family: calendar, an almanack, he or it who calls the beginning or days of the month, from CALEND, calling these; reader, he, she, it that makes reading; adder, a biter, from AGD, bitten, poisoned by biting; padder, he who keeps the road, or walks it on foot, from PAD, PAGD,

walked, a road; dodder, what forms bushes or knots, from DOD, a bush, DOGD or TOGD, grown; rudder, RODER, ROGDER, he or it that rows or moves the ship. Sender, bender, holder, feeder, and the like, are self-evident.—Remainder, REMAINEDER, or REMANENDER, what remains, or is remaining; joinder, from JOINDURE or JOINTURE, join-making, the joining; hinder, make hind, from HINED, kept down, kept back, thrust down, impeded. (See Lye's Anglo-Saxon Dictionary, in the word HIN and HEON.)—Sunder, one making, that is, made into single or separate divisions, from SUND, solid, united, sound, one; order, literally rowed, ranked, ranged, made into rows, from OROD, a line; solder, sold-making, from SOLED, preterite of SAL or SEAL, tie, join, cement; pounder, pound-maker, from PUND, POGEND, PIGEND, pouncing, stamping. Observe that D is euphonic, not a consignificative, in thunder, THUNR or THUNER, noise-making; and in two or three other words. Hither is HIDER, HI, *this* place, HI'D, here'd, or brought here, and HIDER here-making, belonging to here. Thither is THI, that place, THID, THERED, THIDER, belonging or relating to there. Other is, in Visigothic, ANTHAR, AN, one, ANOD, made one, one'd, ANODER, pertaining to, or making a single one.

All words from the Latin, or its dialects, in AT or in TOR, in ITOR and UTOR, are preterite participles

augmented by the consignificative of action or personal agency; so deprecator, one who deprecates, from deprecatus; mediator, from mediatus, put in the middle; gladiator, from gladiatus, sworded; actor, from actus, done; traitor, from TRAYED, TREGED, given up, betrayed; tutor, defender, from tutus, defended, protected. All words in DLER and TLER, whether from verbs in LE, as settler, kindler, fondler, meddler; from settle; from SAGTEL, CINDEL, CWÆGEND, raising fire or light; FONDEL, from FON, FAGEN, FEAGEN, a soft silly creature, a fool; MEDEL, or middle, intermix oneself by beginning to act; or from nouns, as saddler, girdler, idler, fiddler; from SAEDEL, a seat; GYRDEL, a girth or girt; AGDEL, spoiled, void, empty; FIDEL, from FIGD, a string, a tier; contain a preterite participle or a word of that order.

All English words in ANCY, ENCY; or in ANCE, ENCE; if formed after the Latin ANTIA or ENTIA, or the Greek ANTEIA; involve a present participle and the consignificatives IG and A. A marks the agency as feminine. So radiance and radiancy, from RADIGANTIGA or RADIANTIA. RADIGANT is raying, shedding rays, radiant; and RADIGANT-IG, radiant-having; and marked as an act or action, with A the sign of the feminine gender. Ardency, ARD, from AG-AR-AD, burnt, burn; ardent, burning, ARDENT-IG, having that act or quality; ARDENT-IG-A, ARDENT-IA. Observe that A not only marks the agency,

but seems to have the power of AG, have. For compare abstract nouns in TUDE with those in ANCE; TENDENTIA, for instance, with MAGNITUDO; the force of the repeated consignificative seems to be necessary in forming those classes of words: TEND, stretch; TENDENT, stretching; TENDENT-IG, stretching-have, or, as it would be in English, stretchingy; then TENDENT-IG-A, having that active quality: MAGN, great; MAGNIT, greated, made great; MAGNITUDIN, the being put into the state of great. The Teutonic nation made these abstracts in an easy way; ARDENTIA would, among them, have been BRINNING or BRINST; TENDENTIA, the drift, or DRIFINCG, the STRAECING or to-wending; and MAGNITUDO, the MIKIL-IG-ENS, MIKILEINS, or MICILNYSSE.

All English words in ANTY, ENTY, INTY, or in TY, from a French or Franco-Latin source, include a present or preterite participle, or words formed after these. The Latin TIA was corrupted into TIE or TY, and confounded with the Teutonic IH or IG, in modern English written Y. Latin abstracts in TAS or TATS, as puritas and sanctitas, became, in some European dialects, puritade, santitade; purita, and santita; in others purite and saintite, and in English puritie, sanctitie; purity, sanctity.

DEDUCTION IV.—All English words in AN,

ANE, EAN, ENE, EEN, IN, INE, AIN, AINE, EMN, ON, OAN, ONE, OWN, UN, UNE, derived from the Teutonic, the Latin, Greek, Celtic, or the modern dialects of these, involve the consignificative NA, which, in the early stages of language, formed preterite participles and possessive nouns, in the model of those participles. Words from the Oriental and other languages, not belonging to those which are the subject of this work, are excepted.

This deduction relates to the words contained in more than seventy pages of Walker's Dictionary. Examples are ban, BODEN, proclaimed, a proclamation; an, EACEN, ACN, united, one; scian, SCEAGEN, cut, a cutter, a sword; clean, CLAGEN, lifted, rubbed, made clear; dean, DOYEN, DECAN, DECANOS, tenthed man, belonging to ten; mane, MAGENA, high or raised part of the neck; thane, THEGEN, served, a servant; bane, BAGEN, beaten, stung, death-blow; vicine, from VIC, a dwelling; VIC-EN, villaged, belonging to the dwelling, near to it, within or about it; sane, SWAGEN, sound, strong, whole; wane, WACEN, diminished, decay; pine, POEN, PAGEN, PAID, or PIGEN, tortured, perhaps a little confounded with FEO, money or cattle; fine, FAGEN, wrought, polished, made handsome; FAECN or FACN, deceitful, cunning, subtle, from FAC, feign; discipline, from discipulina, the act of being treated like a scholar or learner, from discipulus; humane, from homanus, probably homi-

nanus, he-belonging-to a man, man-like, feeling or acting like a man; saline, from SAL and NA, salted, made of salt, pertaining to salt; can-ine, pertaining to a dog; tribune, belonging to a tribe, he who is the tribe-man.

In Latin and Greek nouns of the derivative species in AINOS, EINOS, ONOS, INUS, ANUS, UNUS, &c., there is good reason to suspect that the diphthong or long vowel is a relic of AG, IG, OG, or UG, which, in ancient times, stood before the consignificative NA. So ALGOS, pain; ALGEINOS, painful, for ALG-IG-EN-OS; DEOS, fear; DEINOS, for DEIG-ENOS; AGLA, shining, lustre; AGL-AG-IGS, AGLAIOS, splendid. In Homer's age, they still retained the vowels produced by changing G into a vowel, or rather by expelling it; and so permitting the preceding and following vowels to meet. We find DEEINOS for DEINOS, and ALGEEINOS for ALGEINOS; and the same in many other words. I believe that the original models of salinus, humanus, importunus, and the like, had AG, or some of its varieties, between the radical and NA. The difference of sense consisted in the effects of IG and NA joined; thus SAL, salt; SALIN, made salt, or literally salted; SAL-IG-IN, made to have the nature of salt, saltish.

Other words in NA are glean, GLIGEN, gathered, perform gathering; quean, CWIGEN-O, bred, a breeder, a woman; yean, EACEN, bred, breed; fan, VA-

GEN, waved, a waver, a fan; geman, GEMAGEN, mixed, unsacred; common, mean, a common man; yeoman, commoner; moan, MAGEN, sounded, complaint, groan. A groan, GRAGEN, is a cry sent out, a clear cry; but MAGEN is a dull cry, made with the mouth not open, through the nose. GRAG is cry out, whence GRAGT, GRET, GREET, weep or salute with a cry; GRUGEL, growl, snarl; GROGENT, grunt; while MAG, beside MANE or MOAN, produced MOG, MUG, and MUC, bellow through the nose; MYR or MUR, murmur; MURN, from MUREN, mourned, complained, and many others.—Roan, RODEN, having a red quality; pan, PATIN, a kind of pat or pot; span, SPAGEN, a hand-grasp; also grasped; tan, TAGEN, thicken or dress skin by tugging; swan, SWAGEN, sounded, the bird that sings; den, DIGN or DIGEN, dug, hollowed, a hollowed place, a vale; keen, CWICEN, vivid, quick, bold. In German KECK for CWIC is bold.—Blain, BLEGENE, blown, a blister; stain, STACEN or STAGEN, a thing stamped in, a blot made with force; main, MEAGEN, powerful, chief, greatest; strain, STRACEN, a stretched body, voice, race; but strain, kindred, is from STREOND or STRYNDE, a getting; mountain, MONTANA or MONTAGENA, elevated, made like MONS or MONTS, a height; vain, VACEN, empty; vein, VIGEN, a way, a race, a course, a blood-race, the Anglo-Saxon AEDRE-WEGGA; fin, FIGEN, flied, moved, swum; fon, a fool, FEAGEN or

FOGEN, a weak, soft creature; talon, TAGLON, from TAG, catch, or TAG, the toe; felon, FEGL, biting, sharp, severe, he who has done a cruel deed; moon, MONA, grown, waxed, or shone; MON-A, he who waxes; soon, SUN, SWUGUN, quick, continuous, immediate; earn, EAR-EN, gained, from EAR or EACER, increase, gain; earn, in Scotish, coagulate, from YRN, a common transposition of run. Runnet is that by which milk is run.

Since naething's awa, as we can learn,
The kirn's to kirn, and milk to earn,
Gae butt the house, lass, and waken my bairn,
And bid her come quickly ben.
The servant gaed quhar the dochter lay;
The sheits war cauld, scho was away,
And fast to her gudwife 'gan say,
Scho's aff wi' the Gaberlunzie man.

Since nothing is gone, that we can discover,
The churn must now be churned, and the milk curdled.
Go to the kitchen, girl, and awake my child,
And bid her come quickly into the parlour.
The servant went where the daughter had her bed;
The sheets were cold, she was gone:
Then quickly she began to say to her mistress,

To the above list may be added—dawn, DAGEN, dayed, the coming of day; dun, DOBEN, dull or dark in colour, but dun, DWOGEN, strike, knock;

yawn, GEONE, GEOGEN, open; own, AGN, AGEN, held, possessed, proper; un and an, WOCEN, WACN, deficient, wanting, not; morn, MORGEN, dawned, shone or increased; turn, TRIN, TRIGEN, roll, run, move around; western, WESTEREN, belonging to wester, that is, towards the west; urn, URENA, for WORNA, a water jar; lorn, LOREN, lost; yearn, GEORN or GRIN, for GRAECEN, reach after, long for. To GROKE, in Scotish, is to stretch for meat like a dog. GREDIG, is hungry in Visigothic, and GRIDHNE, in Indian, is the same thing.—Dern, DIGEREN, hid; stern, STYR-EN, the steerage; quern, CWEAREN, whatever goes round, a hand-mill or a churn; iron, YREN, metallic. Aiz, AER, from AGER, melting, is metal of any kind.

All words in SION and TION, derived from Latin abstract nouns in SIO and TIO, which had IONIS in the genitive, and in early times ION in the nominative, are old present participles, constructed on the preterite participle; so rasus, shaven; RASION, shaving, a contraction of RASIGONG; natus, born; NATION, NATIGONG, a bearing, a brooding, a race, family, nation. This rule has no exceptions, if the words be abstract nouns.

After the fall of the Roman empire, the Italians, Spaniards, and French, formed nouns in ONE, or ON, which partook of the nature of a present participle, though the derivation was concealed by the way of writing. Examples are TRONCO, a stump of

a tree; TRONC-ONE; in French TRONCHEON, a stick of a short truncated kind; FLASC, a flagon; FLASCONE, a flask-like vessel; PONT, a bridge; PONTONE, a kind of bridge; BAL, a ball; BALONE, a kind of ball, a ball-like machine, a balloon; SALA, a room; SALONE, a kind of room. The idea of big, unshapely, or ugly, was at length attached to some nouns of this order. In Teutonic their form would be TRONCONG, FLASCONG, PONTUNG, BALONG, SALING, or SALONG, a trunking, flascing, ponting, balling, saling. We say a steading of houses, a holding of land, a calling, or trade; while on the continent they use MANSIONE, TENIMENTO, and VOCATIONE. The use of ON is remarkable in HOMUNCION, from HOMUNCIO in Latin. HOMIN is a man; HOMIN-IC-UL-US, or HOMUNCULUS, a mannikin, or a MAN-IC-LE; and HOMUNCION, for HOMIN-IC-IG-ONG, a MANICI-ING, or MANIKIEING, a kind of mannikin, something less than a little man.

The philologist must distinguish words in ON, ONE, and other varieties of ONG, from those that terminate in the varieties of NA. Dudgeon, scutcheon, luncheon, habergeon, HALS-BEORG-ONG, are examples.

Diminutives in IG-EN owe their sense to AG or IG as much as to NA. So CAT, a cat; CAT-IG, belonging to a cat, of the nature of a cat, a little cat; CAT-IG-EN, a catkin, a little cat; WIL, a contraction of William; WIL-IG, belonging to Will, little Will,

Willie; WILIG-EN, Wilkin, little Will; GYR, a garment; GYRIKIN, jerkin, a little coat; BOD, from BOGD, a stab, push; bodkin, a little stabber. In German, LEIBE, love; LEIBCHIN, a little love; so in the German ballad of Lenore,

Schön Liebchen shurzte, sprang und schwang
Sich auf das Ross behende;
Wohl um den trauten Reiter schlang
Sie, ihre lilienhände.

The fair maid tuck'd her dress, sprung and
Mounted herself on the horse, actively
Glad about the rider threw
She her lily hands.

Note 3 I. p. 73.

All Teutonic words in MB are not pure compounds of MA and BA. There is a tendency to insert B, for the sake of the sound, after such combinations as LIM, for LITHM, a joint; crum for CRUGM, a breaking or rubbing down; and LAM, for LAGM, a thing produced or bred, a lamb. There is a similar tendency observable in humble, for HUMILE, from HUMILUS; tremble, for TREMILE; dissemble, for DISSIMILE or DISSEMLE, and in many other words of that form in the European languages. The Sanscrit has examples of the same nature. P is inserted in some instances for a like purpose.

Note 3 K. p. 74.

We find in Teutonic DEAG, moisture; DEAGIG, dewy, moist; DANC, for DEAGINCG, having a moist nature, dank; DAMP, for DEANCBA, or DEAGINCBA, having a dank nature: RAG, strong, poignant, violent; RANC, for RAGINCG, strong in taste, smell; RAMP, having a keen strong smell like a goat. Owing to the various senses of RAG, the compounds have various significations, even in the same dialect. Rank grass is grass grown high, from RAG, grow like a stalk; and RANC, in Anglo-Saxon, means grown erect, tall, stiff, proud; some of which senses may be from RAG, extend, raise. To ramp, in some dialects, is to creep, from RAG, reach out like one creeping. The words REPO, CREOP, CREOPEL, cripple, crawl, are in this line of sense.

Note 3 L. p. 80.

The power of secondary composition may be finely displayed in the word WAR, to move, turn; also labour, guard, defend:

1. WAR, to move, a contraction of WAGERA, work, hold by activity; behold, look.

2. WARB, to turn; WARF, to turn; WARP, to turn, wind much.

3. WARC, to labour, work, bustle; WARG, or WACRIG, agitated, wrought, wearied.

4. WARD, to guard, look, keep; grow, increase, become; turn, whence WEARD.

5. WARL, WEORL, to whirl, hence WEORLD, the globe, world.

6. WARM, WRORM, agitated, turned, twisted, boiled.

7. WARN, from WAR, guard; to defend, hinder, forbid.

8. VERTO, from WARD, to turn.

9. WARS, worse, derived from WACR, bad; commonly WAC, bad; WACER, worse. WARB strongly expresses the popular ideas of motion, change, disappearance: WARF, WARTH, wraith, are common names for an apparition, a passing spirit:

> I dreamt, yestreen, his deadly *wraith* I saw
> Gang by my een, as white's the driven snaw.
>
> Poems of ROBERT FERGUSON.
> *Eclogue on Dr Wilkie.*

Note 3 M. p. 81.

To blad or blawd, in Scotish, is to give a blow, or rather several blows, which drive the object back and forward: so wind is said to blawd an open door. The radical is BLAG, lay; from which comes BLAGELUM, that which makes a frequent noise by laying on, moving, beating. The contraction is BLELLUM. Observe the radical power of LAG. to strike elastically, in this distich:

> She tauld thee weel thou wast a skellum,
> A blethering, blustering, druken blellum.
>
> BURNS' *Tale of Tam o' Shanter.*

And in this stanza:

> This day M'K——y taks the flail,
> And he's the boy to *blawd* her,
> He'll clap a shangan on her tail,
> And set the bairns to daud her
> Wi' dirt this day.
>
> BURNS' *Poem on the Ordination.*

Note 3 N. p. 93.

The ideas of power, cause, and effect, personal identity, and several others of a very simple description, are produced in all men, during the exercise of their bodily and mental faculties. Savages have these ideas, though they do not consider them in an abstract manner. So strongly are they impressed with the belief that every change or effect must necessarily have a cause, that they are prone to suppose that external nature acts like an animated being, that the changes perceptible around them are proofs of particular agency, and that the qualities of bodies are former causations. The philosophical sequence is by rude minds viewed as a necessary connection.

Note 3 O. p. 94.

This is to be understood of primitive or radical terms. By the assertion that man was silent till he had formed ideas to communicate, is not meant, that any of our species were originally destitute of

the natural expressions of feeling or thought. All that it implies is, that man had been subjected, during an uncertain period of time, to the impressions made on his senses by the material world, before he began to express the natural varieties of these by articulated sounds. One kind or class of these impressions he at length expressed by the word AG or WAG, another by DWAG, a third by LAG, and so forth with regard to the rest. But this was to give names to classes, not to individual acts or events; and though the abstraction, which formed such classes, might be greatly aided or supported by the signs; yet it were absurd to suppose that the sign was invented, till the sense demanded it. The most striking acts of nature affected the senses and the mind, and at last obtained names for themselves, and all that resembled them. If it be contended that these acts, for example, the moving action of fire, of water, or of air, are individuals, not classes; the reply is not difficult: AG signifies fire; water, air, and all things that move in a manner similar to them.

Note 3 P. p. 95.

Destruction by fire was expressed by words, significative of great and severe motion; such as FAG, eat, consume; AG, agitate, waste; RAG, BRAG, PRAG, all denoting violent agitation of the matter consumed; DAG, destroy, common in Celtic,

Greek, and Sanscrit; and by BAG, which is the same with FAG, whence BAGLA, BALA, and BAELA, a burning heap. BAL, in Icelandic, is flame, burning, the burning pile; in Latin called ROGUS, from RAG, consume. BURO is a derivative of BAG, as URO is of AG.

Fiölth ec fòr.
Hvat maelti Othinn,
Adr à *bal* stigi
Scalfr, i eyra syni.

Much have I travelled.
What shall Odin have said,
Ere on the pile he mount
Himself, in the ear of his sun.
Edda, Vafthrudnismal. Stanza 54.

BAEL-FYR means the fire of the burning heap. WAG, AG, CAG or CWAG, DAG, FAG, BAG, LAG, SNAG, NAG, RAG, and SWAG, have all been used to mark the properties of fire, flame, and burning. LAG applies chiefly to light, which has been named from its darting and rapid course. LAG, lay, strike; SPLAG, strike momentaneously; NAG, strike vividly; MAG or MIG, strike with a vibratory impulse; have produced LOG, flame; FLOG, flame; LAS and LASAIR, flame; LIHT and LIGET, light; BLAGSA, a blaze; GLIG, GLEOM, glimmer, a flash of light; LEUCOS, clear; CLARUS, clear, or light; SPLAGEND, darting light; SPLENDOR, bright light; NITOR,

glittering ; MICO, I vibrate. From SCIG, or SCAG, move, cast, impel ; we have SCIN, for SCIGEN, shine ; SCINA, sheen, radiant : from RAG, burst or rush, we find RAGDIGS, a ray, radius, rutilus, sending off little rays. This sense of RAG differs from RAG, destroy. CWAG, or CAG, is the radical of CAIO, I burn, I waste by fire ; and of CWAGAND, or CAGAND, burning ; whence CANDEO, I burn, I shine like burning matter, and I become warm. BRIG, or BRAG, send forth like light, rushing ; produces BRIHT, a contraction of BRIGED, rayed, splendent, lucid, bright. Heat is generally expressed by words significative of agitation. HWAGT, WAGERM or WACERM, and HLEAW, tepid, are from HWAG, move, and WAG, move, expressive of the effect of heat on the senses. HLEAW is from HLIG.

To boil was denoted by BAG, or BAC, soften ; whence PAG, the radical of PEPTO, I boil soft, and PECH, cook, in Slavic and Sanscrit. CWAG, to soften by motion of fire, is the root of COQUO. To make fluids boil is in Latin BULLIO, from BAGEL, a blown vapour, a bubble, which itself is from BUB, a blast. The radix is BAG-BA. In Teutonic, to boil is WEAL, from WAGLA, to move as water rolling, or waves ; to move as a spring bubbling ; whence WYLL, a spring, a whirling wave, a whirling pool. Such phrases as the following abound in Anglo Saxon : Wylle aweolle, a fountain boiled up : Bede, 625 ; 23. Tha ytha weollon, the waves boiled. Weal-

lende fyr, waving fire, fire waving as if it boiled. Gebrec thaes weallendes saes, the dash of the boiling ocean. Him Brego engla wylm-hatne lig to wraece sende: Caedmon, 56, 3: To them the King of the Angels boiling-hot flame for vengeance sent. The Latin FERVIO is from FAG, move; whence FER, move, and FERB, be in commotion. FURO, I rage, is from FER. THERMOS, warm, in Greek, and GHARMA in Persic and Sanscrit, are from THAR and GAR, otherwise written THIRI and GHRI. They both mean violent motion. This part of the subject might be illustrated at great length, but there is room only to show how it is to be investigated.

Note 3 Q. p. 96.

Fire, water, and air, being all named from their motion, have similar appellations in every country, which uses the language described in this work. The primitive verbs AG, WAG, and BAG, furnish many of these words. In Celtic AODH is fire, and ATHAR is air. In Greek OUROS is wind and water. In Sanscrit VARI is water, and VATIH is wind. The Gaelic AINGEAL, Latin IGNIS, Slavic OGONI, and Sanscrit AGANI, or AGNI, fire, come near to AHMA, a blast or breath, in Visigothic; ANTHOS, a *blown* flower; AOTOS, a flower; AEMAT, a breeze; and other derivatives of AO, I blow, in Greek. WIND in Saxon, VENTUS in Latin, and VAT in Sanscrit, are

contractions of WAGEND, VAHENTS, and VAHANT, all from WAG, move, in Sanscrit VA, go. The moving clouds and air are called in Saxon SWEG, or SWEGEL, from SWIG, turn, or revolve. In Sanscrit the revolving sky is called SWUR; in Greek SPHAIRA, from the same verb: SV, or SW, is always SPH in Greek. The term WEOLCEN, from WEOLC, turn, roll, is much used in old English. NEB, NUB, and NEBUL, or NEAL, are ancient names of clouds; as are MIGLA, MILMA, and MIHLA, used in Visigothic, Celtic, Greek, and Slavic. The Indian word is MEGHA, from MUH, make thick. NIMB, from NEB, is the Latin and Celtic for a cloud, written NIMBUS and NEAMH. NEBO is the clouds or sky in Slavonic.

Note 3 R. p. 96.

The gesceop wind and lyfte, roderas and rume grundas? Who formed the wind and air, the red or bright sky, and the roomy, that is, wide fields? Fragment of Judith, c. 12. RUMA RODOR is, in Alfred's Boethius, for the spacious ether, or wide bright sky, Most of the ancient nations of Europe and Asia considered the sphere of the stars as composed of a fiery air, in Sanscrit called AKASH, from AK, shine, burn; in Greek AITHER, from AITH or AGTH, shine, burn. Lift is found in high and low Dutch and Scotish. In Ramsay's Gentle Shepherd, some well-known lines are, "As yet the sun

was wading in the lift, and I was close on her or e'er she wist."

Note 3 S. p. 98.

Any word expressive of turning served to describe this object, as VERTO, vortex; DINEO, from DWIG-NA, turn, dine; CYR and GYR, turn; COIRE and GURGES. CAR and CYR are very ancient words in Celtic and Teutonic. The Latin CIRCUS, a round place; CIRCULUS, a little turned line or object; and CIRCUM, around; are common. CAR has produced many fine derivatives in Irish and British, as CAR, a turn or movement, a moment of time, a twist, bend, what moves or agitates, viz. the jaw, and every thing resembling a jaw, as a comb, saw, &c. CEAR, cut by violent motion; CEARB, a cut board, also cutting down, a rag, shred; CIRB, fleet, swift; CEARB and CORB, what is turned or moved, a chariot, in Latin CARPENTUM; CORR, cut, sharp, acute, a sharp bill of a bird, a sharp turn, a corner, a thing standing out and irregular on that account, uneven, unequal, odd, remaining; COR, a turn, a cast, a throw, a circular motion; the state into which a thing is thrown; CUR, or CUIR, cast, send, put, sow, plant, generate; exertion, power; agitating, tossing back and forward, *wearying*; CURRACH, a moving, quaking marsh, nearly the same as bog, from BOG, bow, bend, be soft; CUIRT, a circle about a house, in Teutonic GARD,

or yard; COIRE and CORR, a circular place, a pit, a pool, or a hollow. Remark that CARR is in British and Celtic a waggon, or any drawn vehicle; and that the English and French CARGO, CARRY, and CHARGER, are all from CAR, move. The analogy of CAR, move, and WAG, move, carry, in Latin VEH, is palpable. The Latin VEHICULUM, Teutonic WAEGEN, and Celtic CAR, are altogether synonymous. We are told that in the Oscan dialect VEIAE signified PLAUSTRA, waggons. In Celtic CUAR is perverted, crooked; CUARTAN is a thing rolled round, a labyrinth; CUARTAG SHLUGANACH, from SLUG, swallow, is a whirlpool; CUARSG, is wrap, roll about; and CUAIRSGIN is the part rolled about, the heart. In Saxon CYR or CUR signifies turn, bend, return, twist, go; in Welsh CERDD is walk, and in Greek CHOROS is space for turning or walking in; the very same as HWEARF, SPATIUM MOVENDI, in English a wharf, from HWEARF, turn, walk about, in Anglo-Saxon. CHOROS is, in Greek, what moves or dances in circles; and also the place of moving. CHOREO is I move away, I make place, I separate by making place between. CHORIS EMOU is by or with space of me, viz. separated from me. CHORDA, in Latin and Greek, is a thing *twisted*, the same as THARM, ROP, and BOGEL. CURRO, CORAM, and CARMEN, as also CERTO and CURVUS, are from CUR, move, run; COR, gone, gone up to, the same in sense as GEGEN, against, and FORA, before, from

GAG and FAR, go; CAR, agitate, work, comb, dress, compose; CER, struggle, twist, wrestle; CURVA, twisted, bent. CURA is from CAR, work, vex, agitate the body or mind. CARCER, in Teutonic KARKARA, is a house of torture.

Note 3 T. p. 98.

DRAG, or in Celtic DRIAG, press, produced DRIGPA and TRAEC, whence trickle. STRAG and STRANG, twist, wring, squeeze, gave STRANGX, a drop; and STAG, dash, drive, press violently; made STIGLA or STILLA, and STAGDSO, I drop. GEO, CHEO, or HEO, from GWAG, cast, melt; produced GUTTA, &c. BRAEC, run, in Teutonic, gave BRAEC, humour; BRUE and BRAON, a drop or drizzle, DREOSEL or DROPSEL. SIG, fall, made, SIOL in Celtic.

Note 3 U. p. 99.

The Celts call hail CLOCHSHNEACHD, or stone-snow; and MEALLIN, from MEALL, a knob, lump, round gathering of any substance. The Greek CRUOS and CRUSTALLOS, from CRUG, analogous to FRIGUS, frost, frozen or stiffened water, is self-evident. GELU is from GE-EGELA. NIMBUS is allied to NUBES and the Teutonic GENIPPA. The Celtic NEAMH and NEUL, from NEBULA, a little cloud, are allied to NUBES and NIMBUS; and all arise from NAMB, bend, spread over, cover; and NUB for NAGBA, cover. The Greek NEPHOS, DNOPHOS, and

DSOPHOS, are from NOB or NUB. MEGHA in Sanscrit, MGLD in Slavic, OMICHLE in Greek, and MIGST or mist in Teutonic, are from MAG or MIG, gather, thicken, condense, coagulate. In Visigothic and the other dialects, RIC, RECE, from RAEC, send out; signified vapour by rain, or smoke; whence RICWIZ, darkness. In the north of England, as in Scotland, ROKE means vapour, a mist of rain, moisture, reek; of which an excellent example occurs in the fine old ballad of the Battle of Otterburn, edited by Mr Ritson, at Newcastle, 1793.

> The Perssy and the Dowglas mette:
> That ather of other was fayne.
> They swapped together, whyll that they swette,
> With swords of fine Collayne;
> Till the bloode from their bassonettes ran,
> As the *roke* doth in the rayne.
> "Yelde the to me," said the Dowglas,
> "Or elles thou schalt be slayne."

In Latin VAP, waff, blow, ventilate, cool, dry by wind, or produce evaporation by exposing to the air, produced VAPOR, in Greek ATMOS, from AT, blow. It is singular that the Latins called a serpent that blows VIPERA, from this verb; the same reptile being named by the Celts BUAFARE, a blower, from BUF, blow, a term common to their dialect, to the Latin and Teutonic. From BAG, move rapidly, drive, blow, came BUB, or BAG-BA, blow, puff,

from which BUB, a blast, is found in Gawin Douglas, and other old writers. The Latins called the toad BUFING or BUFO, the Celts called it BUAF, and a viper BUAFARE, an adder BUAFATHAIR, and virulent BUAFACH,—all from the idea of blowing poison. The toad, from colour, has been called RUDDOCK, RUBETA, and FRUNOS, red or dun.

The Greeks called the rainbow IRIS or IRIDS, the messenger, a feminine noun, on account of the opinion that its divinity was messenger to Here, the Goddess of the Air. The name IROS and EIROS, a messenger, was common in old Greek. (Vide a remarkable line in Homer's Odyssey.) The Visigothic AIR and Saxon AER, or AR, a messenger, from AG-RA, go, run, still survives in the purer Teutonic dialects, and in the English noun *errand.*

Note 3 X. p. 99.

Dew, DEAGA, moisture, dipping, is from DAG or DEAG, nearly allied to TIG and TINGO. It has several derivatives, as DAGGLE, &c. The Celtic DEALT is from DEAGELT, and the Celtic DRIUCHD, Greek DROSOS, and Latin ROS, for RORS, are all from ROG, ROS, and ROR, which mean to run, sink, fall. DRIUSAN, to fall, is common Visigothic. In Celtic, REO, REOGH, is frost, from RIG, stiffen; and in Teutonic HRIGMA or HRYMA, ryme, is frozen dew; in Greek PAGOS, fixed moisture; for FAG,

PAG, RIG, and STAEG, have a similar meaning. The words, from which, nouns expressive of moisture or water were derived in ancient times, were very numerous; as AG and WAG, run, rain; BAG, bathe, supple; DAG, dip; PAG, or PIG, drink; LAG, run, melt; MAG, soften, melt; NAG, soften; RAG, run, flow, rain; SIG, drop, descend; THAG, melt; not to mention compounds of these. HUDOR, water; HUO, I rain; HUMOR, wetness, liquor, melted substance; AES and AER, melted metal; MUCUS, MUCOR, MADEO, MINGO, NEAROS, REO, RHEUMA, TEXIS, TECO, AQUA, &c. &c. are common derivatives of these. The following passage from the Edda exhibits the Scandinavian mythology, in what respects the origin of dew:

VAFTHRUDNIR.

Seg thu that, Gagnradr,
Hve sá yór heiter,
Er austan dregr
Nott oc nyt regin?

GAGNRADR.

Hrimfaxi heiter,
Er hverja dregr
Nott oc nyt regin.
Mel-dropa fellir hann,
Morgin hvern,
Thadan komr daugg um dala.

VAFTHRUDNIR.

Seg thu that, Gagnradr,
Hve su a heiter
Er deilir med Iotna sonom
Grund oc med Gothom?

GAGNRADR.

Ifing heitir a, &c. &c.

VAFTHRUDNIR.

Say thou that, Gagnradr, (travelling reasoner, viz. Odin,)
How the horse is called,
Which from the east draws
Night over the beneficent rulers or Gods?

GAGNRADR.

Hrimfaxi (hoar-frost-haired) he is called,
Who draws every
Night over the beneficent Gods.
Bit-drops (foam from the bridle in his mouth) makes he fall
Every morning;
Thence comes dew on the plains

VAFTHRUDNIR.

Say thou that, Gagnradr,
How that river is called,
Which divides between the sons of the giants
The ground and the Gods?

GAGNRADR.

Ifing the river is called, &c.

Note 3 Y. p. 99.

All words, significative of growing, might be applied to the earth, in the early stages of language. From RAG, spring, came GRAGEND and GROWEND; from AG or AIC, proceed, advance, increase; came AGERS, and AKER, and ECRA, in Greek ERA. The Celtic and Latin AR signified *grow* corn in whatever way. AGROS and AR, a field, mean ground un-

cultivated or otherwise. AGA, a ground, a country, was in Greek AIA, in Teutonic AU; or GA-AIA, and GAWI. (See the Visigothic Gospels, Mark vi. 55, and Luke iii. 3.) As AG signified move, proceed, grow, begin; its compounds AR, AER, OR, ER, and OIR or UIR, and UR, came to signify motion, growth, beginning of time, place; and individual objects, beginning of land, a border, a hem, a head, or an end, in Celtic EAR, and IARR or EARR; the place of coming or growing, from whence ARD or ORD, an origin; AIRD or AIRT, a point whence the wind blows; ORT, a place in Teutonic; the Teutonic prepositions ER, OR, UR, from, out; and the Celtic UR and OR, out of; which is also British. In Celtic, UIR and UR is mould, or earth, on which plants grow; UR is growing, budding, springing; and URAL and UR fresh and new. St Columba, the apostle of the Dalriad Scots, is said to have buried alive his friend Oran, as a sacrifice demanded by Heaven for the success of the monastery of I-colum-cille. After three days, curiosity prompted him to open the grave. Oran raised his swimming eyes, and said,

Cha 'n 'eil am bàs na iongantas,
No ifrinn mar dh' aithreasar.

There is no wonder in death,
Nor is hell as it is reported.

Columba, shocked by these sentiments, exclaimed in great haste,

Uir! ùir! air beal Orain, ma'n labhair e tuile comhradh.

Earth! earth! on the mouth of Oran, lest he tell more tales.
Macintosh's Gaelic Proverbs, p. 66.

Note 3 Z. p. 102.

The Teutonic name of a wild natural field was HAGATH or HAITH, of which the adjective was HAITHIWISC, AGRESTIS. Grass was called HAWI, what grows; and HAGATH or HAETH, or WOCS and RACS, from WAC, grow, and RAC, spring. The Celtic tribes, who always pronounced w or v as F, used FAS, increase, grow, enlarge; and their adjective, FAS, corresponded to VASTUS, large, wide, extensive; and by metaphor wide, waste, empty. A wide waste, or wilderness of ground, they termed FASACH, the waste, the desert; or RAON, REITHON, RAECTHON, the plain. The same object was named by the Teutones AUTHIDS, the enlarged, or extended, from AUKTHIDS; and the adjective AUDUR means vast, large, empty, desert. Woody places were called WOGD, grown; and WIGELD, wild, become overgrown. The Celts called wood and a wilderness FIODH, and growing territory FIADH. FIADHIDH was savage, woody, wild; and FIADHIDHAD, savageness; two fine examples of the use of DA, the consignificative, which forms preterite, participles, and adjectives of that nature, if applied once; but abstract nouns, if used twice. Thus SANCTUS, hallowed; SANCTITATS, sanctity; PURUS,

clean; PURITATS, or PURITAS, cleanness; GLUCUS, sweet; GLUCUTETS, sweetness; HAPLOOS, one-fold, not double; HAPLOTETS, in old Scotish, AE-FALD-NESSE. A wild beast, or beast of the woods, of whatever kind, was called DIHZ by the Visigoths; DEOR, by other Teutonic tribes; THER, by the Greeks; all apparently from DIK, which at this day signifies wood in Slavic. The Celts termed wild animals FIADH, evidently from FIADH, wood. I cannot decide whether VENOR, I hunt, be from WIGNA, chase, pursue; or from WIG-NA, wild, analogous to THERAOMI in Greek: probability inclines to the sense of pursue. The verb VEN, hunt, is found in Sanscrit. On examination, I have observed that FIADH in Celtic signifies wild land, a wood, and a wild beast; all from FIAGH, a corrupt but Celtic variety of VAEG and VIG, grow. The adjectives AGRIOS, AGRESTIS; SYLVESTRIS, SYLVATICUS; FERUS, from FAEG; confirm this account.

The Teutonic HOH, the Persic COH, the Slavic GORA, or HORA, and Sanscrit GIRI, coincide with HOROS; being all from HAH, raise; lift; and its derivatives HOR and HAR, or HAER. The Saxon hill, HIHT, HILLING, HEAHTHO, a height; HEAR, HIGHT, heap, a raised mass; may be compared with COLLIS, &c. The Celtic (See Shaw's Dict. Part II. *voce* HILL) has near sixty names for hills, some from the round gathered form, CNOC, MEALL, CRUACH, MAM

for MAGM; others from the raised or elevated state, as TULOCH, TULM, UCHDAN, UACHDAR, ARD, ARDAN; others from being peaked or topped, as RINN, BRI, TORR, BRIGH, BARR, BEINN, SIGH; originally from RIG or RAG, stretch out, run, run in a point: RIGN is pointed, peaked, acute; and BRIG, the very same as RIG, but stronger in sense:—TOG, lift, elevate; BAG, lift, carry up, bear, as any object carried on the top, or point, as grain, seed, grass, hair, the head or crown, leaves, bushes. BEGN, or BIGN, is the *elevated* part of land, the body, &c; and BAGR, or BARR, is the actual thing in elevation. Sigh is from SIG, send forth, as a point; and SIOG is a rick, or pointed heap. The declivity, or side of a large mountain, up to the top, or the ascending side of a mountainous country, is in Celtic SLIABH, from SLAG-BA, lean, incline, slip downwards; allied to SLEAS and SLIOS, a declivity, a side of a ridge of hills, or of the loin. Ridged hills are DRUIM, DRUIMAN, and DRONNAG. Single hills, steep on the sides so as to inclose the top, are DIN, DINAS, and DUN, from DUN and TUN; from TOG, wall, fortify, inclose by nature or art.

The Teutonic MUND or MUNT, in Latin MONTS, or MONS, signified any heap or hill, any hill thrown up for defence, whether great or small. Many of the ancient German chiefs bore in their names the words MUND and BERG, signifying protection or defence. The etymologists have miserably confound-

ed MUND, in this sense, with MUND, the mouth, and absurdly translated SIGISMUND, FARAMUND, GUNDAMUND, AGILMUND, THORISMUND, BERIMUND, the mouth of victory, of the tribe, of favour; the free mouth, the fierce mouth, the true mouth; names by far too loquacious for savage warriors. SIGISMUND is the rampart of victory; FARAMUND, the fort of the tribe; (Vid. Paul, Warnefridi de Gest. Long. Lib. ii. c. 9; and Lye's Anglo-Sax. Dict. *voce* FARE;) GUNDAMAND, the surety of favour to his men; AGILD-MUND, the protection of the free: AN-GILD is he who pays no tribute, as the Longobardi were independent: (Vid. de Gestis Long. Lib. i. c. 14;) THORISMUND, the bulwark of the strong; BERIGMUND, the defence of the hill-fort. Compare in Lye's Dictionary BEORG, collis, mons, acervus, munimentum, refugium; and as a funeral mound, a barrow, a burial-heap; BEORGAN, servare, custodire; BORG, a thing given to be kept till debt was discharged, a pledge, also *security* of any kind; BORGA, he who gives security for another; MUND, septum, munimen, tutela, protectio; MUND BORA, protector. Instead of septum, the word should have been AGGER. The Latin MOENIA and MUNIO are from MOGNA; as are the Greek MUNOMAI, I put a defence before me, I use a pretext; and AMUNO, I ward off by opposing myself between the object attacked and the assailants. MAREI, MOR, and MARE, all

from MAG, signify the large hill, the *large* water, and the *large* wet ground, or moor. The word main-ocean is analogous to MAREI. MAR is also applied to lakes and soft watery places, whence MARISC, a morass, a marsh.

The ancient name of land surrounded by water was IG, IAGH, or rather EAGA, water-land, from AC, EAG, and EA, water. EA-LOND explains itself. The Celtic INNIS, and Latin INSULA, are INN, EAN, or AN; all Celtic contractions for EAGEN, water, or wave. The Greek NESOS is from NATSK, wet, watery; but the proximate verb is NAO or NAEO, I run as water, from NAG and NAD, drive, run. The Celtic, Sanscrit, and all the oldest dialects, possessed NAD and its radical NAG. In the Scandinavian dialects OE, HOLM, and LAND, are names of islands, according as they enlarge in size. OE is EA; but HOLM comes from HWEOLM, overflown, a name not of isles only, but of all waves, rolled water, waves driven by winds, and of the sea itself. Overflowed land is called HOLM. The discovery of the true origin of HWEALF and HWOLF, a side, a half; HWEOHL, a wheel; HWEOLD, inclined, leaned towards; HWEARF, turn; HWEAL, whole; HWEAT, hot; HWALS, the neck; and several other original words, led me to some most important conclusions as to the history of the radical terms.

The Anglo-Saxon writers have used the words HOLM, a billow, and HOLMEG, wavy, stormy, in a

very poetical manner; for example, Thy laes him westen gryre har haeth holmegum wederum ofer clamme. Lest them the desert frightful with hoar heath should overwhelm (overclim) with stormy blasts. HOLMES HLAEST, the product of the ocean; HOLM-AERN, the sea-house, a name for a ship; Heah ofer haelethum holm-weall astah, high above the chiefs the water-wall arose; Ofer holm boren, water-borne as a vessel. These expressions are mostly from the beautiful paraphrase imputed to Caedmon.

Seg thu mer that, Fafner,
Hve sá hólmr heiter,
Er blanda heorlaegi
Surtus oc Aesir saman? Edd. Saemund.

Say thou to me that, Fafner,
How that low-plain is called,
Where (they) mix sword-blows
Surtr and the Gods together?

SURTR, from SWART, the black, is the God of the world of fire, who, in the end of time, according to the northern mythology, was to contend with the Anses, or Asi, under Odinn, and to consume the earth. The term HOLMR is here taken for VAULLR, a field, an even plain, such as isles, shores, and banks generally afford.

The terms RINN, a peaked promontory; NAES, or NESS; MYS, a snout or beaked stripe of land; belong

respectively to the Celtic, Teutonic, and Slavic. BAGA, or BAGHONN, from BAG, bow, is a bay; SINUS, from SIG, recede, is recessus maris aut corporis; and COLPOS is most probably from COLP, or HWOLP, a bend, either externally or inwardly.

Note 4 A. p. 107.

Kyth and kin mean those that are our acquaintance or country, and those that are our relations. The Latin genus and gens are nearly the same as kyth and kin, taking kyth to rise from CWITH, birth, or race. In the Teutonic dialects, FREOND, a lover, from FRAG, desire; is opposed to GEFAH, or FAH, a foe; from FAG, engage, catch, fight, a word originally written FEOHT and FAHT, in the east of Scotland at this day pronounced FAUGHT. O he had a sair faught at his death, is a common phrase for he had a great struggle. The Saxon GEHATA, a hater, is HATA, heat, ferment, anger, passion; as ECHTHROS, an enemy, in Greek, is EGD, bitterness, pain, acrimony of mind. The Latin HOSTIS is a corruption of GASTS, a *guest*, a stranger, a foreigner, from GA, go or come. HOSPES for HOSPIDS, seems to be allied to HOSTIS, and to mean the stranger received, and the stranger who receives. The Greek XENOS is, instead of EXEEINOS; in Homer XEINOS, a word from EX, out, and nearly the same as EXTRANEUS, a foreigner, a stranger. The Anglo-

Saxons used CIVIMA, a comer, and GAST, a traveller.

By far the most ancient word for production of any kind was AG and AC, of which AUCTOR, a father; ACTA, or ATTA, a parent; EAC, produce; AGER, a producer, a field; OB, or AB, fruit; AEGA, an egg; ECNIAN, to breed; EACNUNG, bearing; ALDO, I increase, a contraction of AGELD; are, with many others of the same race, common in Latin, Teutonic, and Greek. The natal soil was often termed AETHEL, and men who were descended of honourable persons were called AETHELINGAS, by the ancient Germans; but not from the soil or country, which their tribes were frequently changing, but from the fact of birth.

Note 4 B. p. 107.

CNEOMAGAS signifies knee-relations: CNEO in Saxon denotes a knee, and secondarily, a generation, or family. In Celtic GLUN, a knee, has the same peculiar sense. Indeed, CNEOW seems to have had the sense of generation in Anglo-Saxon; for BINNAN CNEOWE is intra consanguinitatis gradum. CNEOW is generatio, progenies; CNEOW-SIBBE is consanguinitas; and CNEOW-RYSSE and CNEOW-RIM generation, or genealogy. CNOSL is proles, soboles, progenies; and MAEGTH, which is translated generatio. CNIHT is "what is bred or born," a child, a boy, a youth, a lad, a servant, a young

soldier. CNIHT seems to be from CNIGED, the preterite participle of CNIG, nascor; consequently, GNATUS, NATUS, and CNIHT, are synonymous. MAG, breed, is common to the Celtic, Cymraig, Greek, Latin, and indeed to every ancient dialect. Sib or syb is from SWIGBA: SWAEG and SWAEGS, self, PROPRE in the French sense, are found in many similar derivatives. SWAGENS was contracted into SUNUS, as in Visigothic; and the Greeks exchanged s for h, and discarded the n, by which the word became HUIOS. The classic philologist must never forget, that h in the beginning of many Greek words stands for s and sw: for example, in HUS for SUS, or SUGS, a SOW, originally SWUGS; in HUPNOS, sleep, for SWUPNS, or SWEFENS; in HULA, wood, for SULVA, or SWOLWA; HUPO, under, for SUPO; HUPAR, a dream, for SUFAR, or SWEFER, a sleeping-thought, somnium. But HU initial in Greek is not always for s; it represents W in HUDOR, from HUD, wet, or HUDOS, WATS, water; in HUFOS, weaving; or a web, from WUBS, or WEBS, weaving; and it rises from g in HUDS, I sing; from GUD, or GYD, the Teutonic relative of AEID and AID, sing. HUDMOS, or HUMNOS, a song; and HUMEN, a film, a web, such as is between the toes of water-fowl; follow their primitives. HUBRIS, an insult, is in Visigothic UF-BRIKS, from UF-BRIKAN, scorn, despise, reject. (Vide the Visigothic N. Test. Matt. vi. v. 26.)

Note 4 C. p. 107.

The words THIUDA, HLEOD, and FOLC, are common Teutonic for what the Latins called POPULUS, and the Greeks DEMOS. THIUDA, or THEOD, a very celebrated term, is a contraction of THOGDA, bred, born; HLEOD is the same as the Greek LAOS, from HLAGD, born; and FOLC is probably from FAL, bear, breed. All these words are perfectly analogous to the Latin GENS and GENUS, which faithfully express their sense. Another name for a race or family was DROTT, or DROHT, a draught, a race, a descent. The chief of such a race was called DROTTING, which is nearly synonymous with CYNING and THIUDANS. A viceroy, or governor, was called by the Visigoths and the Burgundians, their relations, KINDINS, or KINDINA, which is a derivative of KIND, a race or tribe. The term REIKS, a director, was given to the sovereigns of the Ostrogoths on the Euxine; while the princes of the Visigoths were forced to assume the humbler title of STAUYOS, or judges. Many other epithets of princes and leaders may be found in the Edda, the paraphrases by Caedmon, and the author of the Fragment of Judith, published at the end. BREGO, a director, and BEORN, which some antiquaries derive from the noun *bear*, a fierce well-known animal, are very common. All republican tribes seem to have disliked the word REIKS, and to have avoided the application of it to their generals or

nobles. The Greek BASI-LEUS signifies one who marches the people. The allusion to the people in CYNING, THIUDANS, and DROTTING, is obvious. But RIX, or RIGH, was used by the Celts; BRENIN, or BREN, (for BREGEN,) by the Cymraig tribes; REX by the Romans, and RAJA, by the Indians.

The affinity between DUX and TOGA is sufficiently intimate. The common Teutonic name for an army was HARYIS, HERE, and HERG, all derived from HARE, or HERE, a multitude; the primitive being HAH, or HAG, lift, raise, accumulate, heap. The leader of an army was called HERE-TOGA. The Greek ARCHON is from ARCHO, I am first; from AR, or ACR, beginning, a common Teutonic and Celtic word, written AER, AR, ER, and OR, or UR; which, as a preposition, signifies before, ere, out from, out, as ER-SPRINGEN, or UR-SPRINGEN, to spring from, or out. ORD, beginning, outgoing, is a preterite participle of AR. LEADER is from RA and LAGD, carrying, conducting, teaching; a noun formed like FAEGD-ER, a father.

Note 4 D. p. 108.

The names of slaves were many, and, for the most part, not ignominious. The most common were THEGS, or THES, THEGEN, THIGWA, or THIW; all from THWAG, take, give, minister; in Sanscrit DAS, give, serve; BAHTA and ANDBAHTS, a person who works about one; from BAG, work, serve.

THEGEN and ANDBAHTS included all servants from menials up to officers of state. Even SKALK itself was not reckoned disgraceful, as appears from MARSCALC, the groom, now marshal; and other compounds of that term. THRAEGEL, or THRALL, is a compelled or forced servant. SERVUS is from SRIG, or SRAEG, which is used in Sanscrit, and signifies attend on, minister. A slave, who laboured the land, or tended cattle, and lived in a cottage on the estate, was called by the Teutonic nations BUENDA, a dweller, or cultivator; or HUS-BUENDA, a house-holding slave: the Latin is COLONUS, from COL, or HWAL, turn, agitate, work on. The support given to a slave in the house, or in the cottage, was called FEORMA, or FEDEREMA, feeding. The cottager had his support from the annual produce. The chosen warriors kept by the chief were termed GESELAS, or GESINTHAS, companions.

Note 4 E. p. 108.

The name HIGS has been contracted into HUS. RAZN and ROF, from RAEG, RAER, and RAES, are also used. The Greek and Latin DEMO and DOMUS are the same as TIM in the Teutonic. A common name in Visigothic, Greek, and Latin, for a stately edifice, is HEAL, ALH, HALH, or AULA, from HAHEL, raise. The shrine of a deity, that is, the elevated place on which his statue stood, or the statue itself, were termed HEARG, or HAURG, from

HEAR, exalt. The Latin TEMPLUM is from TEMPLO, look carefully, discern: it was an open high station chosen for observing the heavens. AEDES is from AECD, enlarged, made into a room or space for inhabiting. JANUA is from GANWA, gone, a word synonymous with GATA, GANGA, and GEODS, which in Greek is OUDOS, the entrance. PORTA is FORTHA, from FAR, go, enter, pass: PORTICUS is derived from PORT-IG-SA, a place having the properties of an entrance. The Greek PULA is obscure, but it is probably from PAL or PEL, go, move, enter.

GRAD and GARD, or GARTH, in a general sense, signified any inclosure, district, or region. MIDDANGARD, MIDUNGARD, MIDGARD, and MIDDLE-YIRTH, are ancient names of this earth or world, which were not given from the notion that it is situated between heaven and hell, as some have affirmed; but on account of the Teutonic belief, that it was formed in the void between the worlds of perpetual fire and perpetual frost. The Slavic tribes have adopted GOROD, which they pronounce GROD or GRAD, to signify town. STARAYA-GOROD is the old town; NOVAYA-GORODE is the new town.

The Greeks called a house OICOS, the same as WICS or WIC in Teutonic. The Celts use TIGH, a house, from THIG, THAEC, and TEG, cover, theek, in English thatch, which once signified every kind of cover. The other names given to their habita-

tions mark the antique state of Britain, Ireland, and Gaul. An inclosure, secured by a rude wall, or a natural precipice, formed a residence for the tribe and its cattle. The Irish, Dalriad, and Pictish kings, had no other palace. If the inclosure was on plain ground, cleared of wood; it was called LANN or LONN, from LAGEN, plain, or LOGEN, a lying place; and LEAS, or LIOS, from LEATH, broad. If situated on a natural or artificial moat, it was BRUIGHEAN, from BRUIGH, a hill; or CONGBHAIL, a hold; DINN, or DUN, and DUNADH, from DUN, inclose; DAINGNACH, a fort; RATH, a surety; PORT, a bank, an area on a bank. LONG-PHORT is a house-bank, a camp, a settlement. If a plain or area was found on the top of hills, the names were interchangeable.

A cave cut in the rock was called by the Teutones SCANS, from SCEAN, cut. The Irish SGONNSA, a fort, is derived from SCANS. The common Celtic names for a cave are UAIGH, UAGH, and UAIMH, FUATHAIS, FUACHASACH, and BLOT. Some of these appear to denote the fear or terror, inspired by such places; for UAIGH is from EAG or UAIG, in Teutonic AGA and OG, trembling; a word found in all European dialects; and FUACHASACH is from FUATH, fear. UAIGNEAS signifies in Celtic solitariness, and UAIGNEACH is lonesome, solitary, secret. As ANA, AN-LIC, AN-SUM, from AN, one, signify in Teutonic single; AL-ONE, solitary, AL-ONE-SOME,

(Lye confounds lang-som, longsome, lingering, lasting, with *lonesome*, solitary;) so probably there is a connection between AE, AON, one; and AMHAIN, one-ly; or rather between AEG, the well-known root of these, and UAIG, a solitary object.

A settlement on land, for habitation and tillage, was called by the Celts BAILE, by the British BOD, by the Teutones BIG, BIGGINCG; all from BAG, or BIG, move, agitate, work, stir, dwell; an original term found in all the dialects of the general tongue. The word BIG signifies, in modern language, be or exist.

Note 4 F. p. 111.

In giving this account of the common opinion respecting life, it is hardly necessary to say, that no man, unbiassed by philosophical opinions, thinks that life, air, or motion, are precisely the same things. An ordinary man considers breathing, moving, eating, and the other well-known acts and qualities of animals, as life, and thinks no farther on the subject. But he never imagines, that he and his body are the same things; that he and the breath he expires are one; or that while he calls his soul ANIMA, breath, wind; and his mind ANIMUS; that there is no difference between those and common air. The rudest savage believes that the spirit survives the body, and preserves the mental faculties after life has terminated.

Note 4 G. p. 115.

Taking or apprehending, a term applicable to all the senses and faculties, discerning, dividing, and distinguishing, have been epithets of the judgment in almost every dialect. The Greek CRINO, from GERAEC, take, penetrate, separate; the Latin CERNO, a variety of CRINO, and its compound DISCERNO; were first used to mark ordinary division, then the division of objects by the eye, now called discernment, or distinct vision; and, last of all, the mental act and the power. JUDICO is known to be from JUDEX, and that is probably from JUS-DICS, because decision between civil right and wrong is one of the most distinguishing exercises of the faculty. In Teutonic DOM, from DEM, think, judge, is applied both to private and public acts of judgment. The Celtic nations used BREITH or BREIT, a word contracted for BRAECT, from BRAEC, take, bear, separate, think, judge; of which the derivatives are BRAT, and BREITH, judgment, sentence, doom; BREITHEAMH, a judger, a judge; and BREATHACH, critical; BREITHAMHNAS, the act of judging, judgment. BARAMHUIL is opinion, from BAR, take, think, put case; the same as OPINOR in Latin, from OP take; another compound of which is OPTO, I take, I choose, I wish. MEAS is also opinion or conceit, from MEAS, measure, rate, tax, estimate. SMAOIN or SMUAIN, meditate, investigate, think, study, is the same in derivation and meaning as

SMEAG, in Anglo-Saxon, which signifies rub into, penetrate, inquire by painful and sharp application. The affinity of the Greek CRINO and Celtic BREITH is very near; both are from RAEC, and both signify separate, by taking one object from another. In Latin, AESTIMO is from AHST, taking, holding, valuing, in Teutonic. PUTO is from a word signifying cut, originally BOGT or BAGT, struck, lopped. As for the Greek NOMIZO, from NOMOS, measure, rate; it is the same as MEASAM in Celtic. DOCEO is I take, I make take, I seem, from DOC, in Teutonic THUNK and TAEC. HEGEOMAI, DUCO me, is from WAG, conduct. OIO, I think, the most original of all these, is from WIG, bear, carry; as is shown by its future OISO. The Teutonic WEN, take, think, be of opinion, judge that a thing is to happen, expect, is apparently from WIG-NA or WIGN. WAEG, bear, carry, take, wield, is very common in Anglo-Saxon. Se leasa wena, false opinion. Se wena nis wuhte the sothra. The opinion is not by a whit the truer for that. Boet. by Alfred, p. 193. The old English WEEN is the representative of WEN. WENUNGA and WEN, as adverbs, are—probably, perhaps, it may be, or, it is thought. The Alamannic is UUANEN, to think, the most original of all, for it comes from WAEGNEN.

Note 4 H. p. 118.

The French call wrong TORT; and the Italians

TORTO: the Saxons called wrong WOH, tortus, curvus, pravus, malus; and a distortion, either natural or moral, WOHM or WOM, vitium. Wo NOSU is a crooked nose, WOGE GEMETA unjust measures, WOH-FOTEDE crook-footed, WOH-FUL full of wickedness.

Note 4 I. p. 118.

'S nim bu tosd dv na aosaibh lia
Ri fonn tiamhaidh chàich.
Ghoir iad 'snoir ghoir gu diomhain
An *luib* an siontai chual an cairdean
Air an éide le teine na h òich'
Air uairibh shoillsich iad mu Chonn.

SMITH'S *Sean Dana, le Oisain, &c.* p. 250.

Note 4 K. p. 119.

Good and useful qualities are expressed in the infancy of society by such words as signify strength, power, increase, or addition. Hence the words GOOD, from GE-EACED, or rather GA-AUKD, increased, helped; BET, for BAGT, enlarged, added, joined, and (derivatively) mended; WEL, for WAC-LA, strengthened. As VIRTUS is from VIRODOT, strength; so CRAEFT, MIHT, DUGOD; from CRAB, work; MAG, force; DWAG, work; are similar terms in the Teutonic. Among savages bold, brave, hardy, strong, helpful, quick, keen, are equivalent to good. On the contrary, WAC and SWAC, weak, flexible; CWAGD or QUAAD and BAGD, soft, bad; SLAC, remiss; FAEG, timorous; SLIM and SLICHT, &c. are *evil*, which it

self is from UBILA, inferior. The Greek word CACOS is from CWAC, weak, cowardly; and MALUS is MAGL, nearly related to MALACOS, soft: PEJOR was originally BAEGR, soft, the same word as BAGD, bad. A soft effeminate man was termed BAEDEL, and in later times a BAITY, or BAUTIE. The word FAEGE is the radical of FAEGR, fear. It was an opinion among the barbarians of the north, that when the goddesses of war intended that any of them should die in battle; a supernatural weakness seized them, so as to reduce the warrior to a coward. A man in that state was called FEY.

A similar term was ARG or ERG, in the masculine ARGA, from AGA or OGA, fear, *awe*: the line of derivation being AGARIG, in Scotish ERCH, EERY. The greatest reproach in the world consisted in applying it to any man: it was synonymous with every epithet of cowardice, laziness, and vice. Ferdulf, the Lombard, Duke of Friuli, having rashly affirmed that the name of one of his officers was derived from Arga; that person replied, "Would to God that I and you, Ferdulf, may not go out of this world, till it be known who of us best deserves to be Arga." When they had reached the enemy so near as to know their position, Argaid addressed his general; "Remember, Duke Ferdulf, that you have called me Arga, weak and useless. Now may the anger of God light on him of us, who last shall get to these Slavi." They both perished. Vide

Paulum Warnefridi de Gest. Long. Lib. vi. c. 24. The same historian relates, Lib. i. c. 20, that the Heruli attacked the Longobardi in the plains (FELD) of Hungary, in a rash and unjust manner. Their king sat behind his army, at some distance, engaged in play. He ordered one of his companions to ascend a tree, and from time to time inform him, how the battle proceeded. He had threatened to cut off the head of the watchman, if he did not report a victory. At last the Heruli were broken, the defeat became general, and, after an obstinate and fatal silence, the watchman exclaimed, "O unhappy Herolia, overcome by the wrath of God." The king was slain, the Heruli scattered every where, and anger from heaven (says the historian) so looked on them, that, seeing the long green grass of the plains, they thought that it was water to swim in, and, while they extended their arms in a swimming posture, they were cruelly cut down by the enemy. Such was the fate of one of the most versatile and immoral tribes of Germany.

Note 4 L. p. 120.

Sleek is from SLAEC, for GESLAEGIG, having the quality of being struck or beaten down; and smooth is from SMAEGTH, for SMAEGED, beaten, the participle of SMAG; whence SMITH, a beater, a worker by beating; and smite, strike. SMIT means to touch sensibly, to strike, to infect. The Latin planus is

from PLAGEN, laid; and laevis is from LAEG-B-IGS; for LAEB, LAEF, and LAEV, are derivatives of LAEG, lay; and BA, bear or bring. One of the most ancient names for ready, easy, quick, and metaphorically ready in surface, smooth, was AG or AEG, conjoined, nimble; which had four leading senses; 1*st*, Nimble, ready, easy, whence EACTH, EACED, EATH, easy; 2*d*, Glib, plain, sleek, unobstructive in surface; 3*d*, When applied to two or more objects, smooth between one another, according, agreeing, like, equal; whence the Greek EICOS, like; the Celtic AOG, like; the Latin AEQUUS, equal. By using BA, the Teutones obtained IBN for EC-BA-NA, made like or plain, viz. *even*. The Greek ISOS is instead of EICSOS, in some dialects written EEISOS. The Latin aemulus is from AEC-MA-LA-SA, he who has the property of AEC-MA, making himself equal to another; for AEC-MA is equal-making. The original idea in all these descendants of AEC is active continuity, without difference of surface, motion, or qualities. One, same, solid, whole, sound, entire, undivided, are terms corresponding to AEC.

Adjectives of dimension rise from any verbs, expressive of extended, increased, or enlarged surface. Those of height come from any words that denote lifting, raising, or heaving. ALTUS, high, is ALT, for AGELED or HAHELED, lifted; from AG or HAG, lift; whence HEOH, lifted; GEHOH, a height or hill; HEHEL or HIL, a little height. HAHAN, to lift or

suspend, is common Teutonic, as is its derivative HENGAN, to suspend or hang. Many eminences, from a common hillock, over the dead, to a mountain, were called by the Goths, Greeks, and other nations of antiquity, HLAIW, HLAINE, a mount; LOPHE, a summit; LOPHOS, a lifted ground, any raised object. The Saxon HLEAW, a hill; LIFT, an eminence, and HLIW, a raised defence, a shelter against wind, &c. are well known. The Greek COLONOS is from HILONGS, a *hilling*, and the Roman COLLIS from HILIGS. MAG, increase, has, in that sense, left ample vestiges of itself in every known dialect of this general speech from India to Britain. If the Celtic want MA, much; it has MO, more, and MOR, great; MEAD, magnitude; MOCHD, great; MOL, magnify, praise, in Visigothic MIKILYAN, to praise; MORC, for MORIC, great, huge. Shaw's explanation of MOR, in his Gaelic Dictionary, marks the principal senses of MAG. These are great, noble, bulky, many, to which may be added high. The Sanscrit MAHAN, MAHATI, MAHAT, a present participle of MAH, may be compared with its synonymes MEGAS, MEGALE, MEGA, and MAGNUS-A-UM. The Gothic MIKILS, MIKILEI, MIKIL, and Saxon MICEL, MYCEL, MUCEL, varieties of MAKIL; with all the numerous forms of the same word in the other Teutonic dialects; are well known to every reader of northern antiquities. A great number, and large dimension or size, were expressed by

the same word varied by consignificatives. MAGNUS, for MAGA-NA-SA, masculine, and MULTUS for MAGELEDASA, masculine, are from the same source. The Teutones used MIKIL, MIKI-LA, for magnitude, and MANAG, MAG-NA-GA, for number. The powers of NA, make; LA, hold, or have; AG, have; DA, do; and ANDA, performing; are finely displayed in the compounds of MAG. Another verb used to express height, accumulation, size, and multitude, was HAG, of which some derivatives have been mentioned. To these must be added HIUHMA, a multitude, a gathering; HEOP and HIUP, a raised pile, a heap, a troop of men: vide Lye in *voce* HEAP:—HIP, the raised part of the loin; HIW, a raised thing, a house, a hive; HARYIS, a heap of men, an army, in Anglo-Saxon, HERE; HERED, an assembly, crowd, flock of beasts, or men; HOPP, spring up, jump; HOPA and HYHT, what lifts or raises, viz. expectation or hope; HOPA, a rising, climbing plant, hop; HOH, what lifts the leg, the hough; HOHM, or HOM, and HAM, the lifting part of the limb, where the sinews are; HO and HOH, the raised part of the foot; HEHL, the heel; HOFER, swelled, raised on the back; HOF, what is raised, the hoof. Observe that HOB, HAEB, and HOF, are derivatives of HAG and BA. The word HAG is applied to raising or growing of plants, as well as lifting up the mountains; and it often signifies to raise the voice, or cry.

The radical RAG, and its compounds ROF or RAF,

RAER, and REACS, or raise, produce a number of nouns of height, growth, accumulation, and extension. GRAVIS and BRITHUS, heavy, are of the number.

Note 4 M. p. 121.

LAG, lay forth, extend, in surface, space, time; made LAG, lying, flat, deep, hollow; LAGT, laid forth, extended, protracted, that is, wide or broad, LATUS; and, if applied to time, protracted, long, late; to actions done in time, hindered, deferred, letted. The present participle of LAG, protract, is LAGINGA, or LANGA, protracting, in space, time, or extension, long, equal to MACROS, for MAG-RA, increasing; or TAG-LA, having the quality of TAG, draw, stretch. WACDA, increased, is now written *wide*, and SIGDA, extended downwards, sent down, in old English *side*, is obsolete, except in Scotland.

Note 4 N. p. 124.

The properties of this word throw extensive light on the nature of associated thought. The verbs SWAG, SWIN, and SWIND, all existed in the ancient language. We find in the Visigothic Gospels, SWINTHS, stout, strong: SWINTHEINS, power: SWINTHNON, to strengthen. One verse, Mark *ii.* 17, illustrates the whole subject, "Ni thaurbon *swinthai* lekeis, ak thai ubilaba habandans." The sound or strong need not a leech (physician,) but

they or those evil-having. In Saxon this is "ne bethurson na *tha halan* laeces, ac tha the untrume synt;" in Scotish, "na need na *the hale* of a leech, bot thae the are unsound." GESUND, in Anglo-Saxon, means strong, sound, whole. The Teutonic nations called truth, SUNYA, and SUNTH, or SOTH, sooth: The same idea prevailed in TRIW and TRIGGWO, true. It is from TRIG, or TRAG, to press, drive, drive by strong force; in a secondary sense TREAD, also try. TRIGGW and TREOW mean strong, firm, *solid*. The derivative TRUM is firm, stable, fixed, made strong, fortified; so "God sceawian ecne and trumme," to behold God the eternal and stedfast. Mid trumre heortan, with firm heart, and "toth-maegenes trum," strong in the power of the teeth. The word TRUMA means a troop or throng; TRUMNES, strength; TRUMMAN, to confirm, strengthen, become strong, fortify, *trim*, prepare. The conclusion is evident, that SWIND, strong, firm, vehement, signifies also sound or whole, and true; that TRIGWA and TRIGOETH, firm and firmness, by like analogy, mean healthy and health, true and truth. A person in an unsound state was called SEOC and SIUKS, broken. It is not less evident that SIN, perpetual or continual, and its derivative SINTEINO, eternal, are analogous to ECE, everlasting; and AA, AIW, an age, continuation, eternity. SUND and SIN and SELD, for SINELD, have produced SINGULAR, SINDRIG, SELD, SELDOM, and SEENIL, all meaning by

ones, or in the state of what is entire, whole, united. EAC and EACEN, continued, that is, one, have given origin to AEN and AINS, ane; and AENIG, belonging to one, having the nature of one, viz. any: also to ANLIC, one-like, only; and EACEL, in one, in a lump, viz. all.

The daughter of Hengist may be quoted for the use of HAL, in the sense of whole or sound. Her address to Vortigern was WAES HAEL, HLAFORD CYNING. Be whole, Lord King. From HAL, sound, entire, come HALIG, having the property of being entire, that is, holy; integer atque purus.

Note 4 O. p. 126.

The Teutonic verbs of weighing are various, as HAHAN, to lift up, suspend, hang, from HWAG or HWAH, move, lift; WAGAN, or WAEGAN, to move, lift, carry; from WAG, of which the derivatives WAEGE, a weighing instrument; WEG-SCALE, a weigh-scale, a balance; WAEGE-TUNGE, the tongue of the balance; GEWAEGE, and WAEHT, both signifying weight, are common. The Greek words ACHTHOS, a weight, a burden; and BAROS, weight; are directly from AG, move; and BAR, bear. BAR, which appears in BARUS, weighty, and in words related to it, was softened into FER. The phrase AGEIN CAI FEREIN signifies to drive and carry, that is, to take away all that can go, and bear away all that can be carried. AGEIN refers to the driving

of cattle, but in Greek and Latin, like its Teutonic relation WAEG, it often signifies to carry away in whatever manner. ACHTHOS and FORTOS are nearly synonymous in their original sense, though in time ACHTHOS was understood to imply oppressive vexatious weight, because AG also signifies to vex by moving back and forward, to weary by an oppressive load; which FER never does. PONDUS is from PEND, hang, lift, weigh: the radical is FAG or PAG, seize, lay hold, lift; whence PAGEND or PEND, lifting.

The names of weight are generally from verbs signifying to lift, bear, carry; or from verbs denoting to run down, sink, fall, rush, move forcibly; and words derived from each of these kinds of verbs are in a metaphorical sense applied to the mind, as may be exemplified by ACHTHEINOS, FORTICOS, BARUS, in Greek; gravis, mol-estus, onerosus, in Latin; sad, heavy, sore, burdensome, in English, and TROM, heavy, in Celtic. SAD was once SWAGD, and SAGD strong, stiff, rapid in motion, or hard in resistance to the touch. A sad burden was a heavy one, and weighty though compressed into little bulk; a sad heart was one oppressed with the burden of grief; a sad colour was a heavy, dark colour. Sore is in ancient Teutonic SWAR, which is used to denote heavy in the most literal sense; the metaphorical meanings are painful, difficult, grievous, vexatious: SWARIG, the

derivative of SWAR, signifies having the quality of heavy, sorrowful, pitiable, the very same as miser in Latin. In Scotch, a sairy man, or sairy body, is a poor innocent almost silly creature, to be pitied but not despised. The Celtic TROM is from TROGHME, and that from TRAG or TROG, the very same as the Teutonic DRAG, which means rush violently, drive, draw, pull, drag down. The Saxon derivative DRAEC signifies draw back and forward, vex by plucking. The Celtic adjective TROGHA, or TRUADH, is vexed, harassed, lean, pitiful, miserable. TRUAGHAN is a miserable creature. COMH-THROM is weight in Celtic: the word signifies conjoint or comparative heaviness, from COMH, together, and TROM, heavy.

Note 4 P. p. 128.

RED is what is called a high, or bright (BRECED, radiant) colour.

> When his dungeon light look'd pale and red
> On the high-born blood of a martyr slain,
> No anthem was sung at his holy death-bed.

Note 4 Q. p. 131.

MIG is the attenuated form of the primitive MAG, soften, liquify, melt. The verb melt was originally MAGELD, the preterite of MAG-LA, to soften, of which MOLLIS in Latin is a derivative, and MALMA in Visigothic, signifying mouldered stone, or sand.

The Latin MUCUS, moisture; MADEO, I am moist; MADIDUS, the ancient preterite participle of mad, or MAGD, are allied to MIG. MINGO and MICTUM correspond to the Slavonic.

Note 4 R. p. 133.

The classical reader will recollect ALO, ALUI, ALTUM or ALITUM, and its relatives ALMUS and ALUMNUS, which were originally ALOMS, pertaining to increasing or nourishing, fostering; and ALOMENS, from ALOMENA, fed, nourished, bred: when *s*, the sign of a person, is added, it receives the sense of nursling, fosterling. In Celtic, the correspondent term is AL, nurture, food; whence ALT, nursing; ALTRA, fostering; ALTRAM and ALTRANAS, the same thing. The Visigothic has ALIDAN STIUR, the fed, that is, the fatted calf. See the Visigothic Gospels, Luc. ch. xv. v. 23. The original form of ALO is AG-LA, increase, feed, enlarge, breed, eat. OLEO in Latin, as found in AD-OLEO and ADOLESCO, to enlarge, increase, augment, is closely related to it; and the Celtic AL, nurture, food; ALL, a generation or race; ALA, nursing; ALACH, brood, family; ALL, great, large; ALT, nursing; ALTRAM, nursing; AL, a horse, for EACEL, what is bred; OLL, great, grand; OIL-ATHAIR, a foster-father; are directly descended from AGLA. The foster-father was likewise termed by the Celts DAITEAN and DAITEAMHLA, from DAGTE, suckled; which

nouns are formed like FAEGD-ER or ACTHAIR, father. DEALA, what is sucked, is from DAG-LA, and DEALA, what has the quality of sucking, is the name of the blood-sucker or leech. DEALTA, or DALTA, is suckled, and DALTIN is a little fosterling. The name of foster in Teutonic is from FEDSTER or FODST-ER; FODST is feeding, from FEGD or FED, feed, of which FODA, food, is the preterite participle. Due distinction must be made between FODE, or FODA, a child, a thing produced, from FAG, generate, and FODE, from FEGDA, eaten. FAG, in the one sense, is FUO in Greek; in the other it is FAGO: both are from one radical.

Note 4 S. p. 133.

GEBAEC is from BIG, or its compound BAEC, bend; and HRAEG, or HRAECCA, is from HRAEC, or HRIG, stretch out, ridge, be prominent. In Slavic, CROBAT is both the ridge of the back and of mountains, a name which the Sauromatae gave to the Alps of Hungary. The mountaineers of Pannonia, who are Slavi, call themselves CRABRATI, vulgarly Croats. The Celtic DROM, DRONNAN, DROMAIN, are from DRAG, stretch out, extend; a primitive meaning which is preserved in DRON, right, straight; DRON-UILLE, a right angle; DRO, a mason's line, and DROCH, right, straight, direct. DORSUM is for DROHSUM.

Note 4 T. p. 133.

The list given above is confined to the English language, because it is not my intention to enumerate all the words of this kind; but only so many of them as, with the assistance of the notes, shall place it in the reader's power to comprehend the mode of analysis, and to pursue the subject at his pleasure. The English language is most accessible to the generality of philologists. The classical scholar will, however, find many comparative examples from his learned dialects in the notes.

Note 4 U. p. 133.

Bear is BAG-RA, in Greek and Latin FER; it means bring by action. BAG, FAG, and PAG, mean work, agitate, drive, force by driving, shake, beat, whence walk; carry, move; blow, swell, boast; seize, catch, feel, find; bend, bow, bind, hook; throw, strike, fight; supple, wash, mollify; move as water, liquify, run; grind, chew, eat; dart, spring, shine, burn; cut, strike through; move the voice, sound, talk, bark; wag, shake, tremble; and many other applications of these terms.

Note 4 X. p. 134.

AGONIA, from AGON, an agitation, struggle, violent movement, descends from the primitive AG, of which the senses have been already given. The

common meaning of AG, which is act, is a loose extract from its numerous significations. Eat is AG-TA, AG-DA, ATA, AETA, a word analogous to BAG, or FAG, chew; MAG, masticate; THWAG, and THWAGEN, by contraction TUN, beat, bruise. Bite is from BIGTA, seized, gript. MORDEO, in Celtic MIR, is from MAGERED, pressed, masticated, taken with the teeth. DACO, and DACNO, in Greek, are from THWAG, or TWAG, seize, seize with the teeth, which in Celtic were DEAD, in Teutonic TUNTH, in Latin DENTS, in Greek ODONTS, all from TUN, bruise, or TOGEN, catch. The jaw was called by the Teutones CEAW, and CEAWEL, by the Celts GIALL, by the Latins GENA, or MAXILLA, from MAG, grind; and by the Greeks GENUS, or GENIS, from GE-AG-WA, or AG, chew, eat. CINN, the chin; GENEION, the hair on the chin; CEOLA, the throat; GULA, or GOLA, the throat; are derivatives of CEAW. From CEAW came the Saxon CEAWAN, to chew; CEAWSAN, or CEOSAN, to taste, try, choose, select; and the Greek GEUO, I taste, whence GUSTUS and GUSTO.

Meat was consequently called ESUS, EDULIA, AETA, FODA, MATS, for MAGTS; BIGD, or BIODH, from BIG, move, live, feed; VICTUS, from WIG, or VIG, live, grow; BROSIS, from BROSCO, a derivative of BRAEC, or BROC, bruise, chew, break. The Greeks used CAP, and CAPT, to denote chewing violently as horses. The Latin CIBUS is related

either to this word, or to CAPIO, which is a little countenanced by the analogy of THICG, take meat in Anglo-Saxon. In the Celtic dialects, CAB and GOB, the opening the mouth, particularly of a dog, wild beast, or bird, are relics of a term once universally employed.—GAB, open the mouth, prate, mock. JABBER is common Teutonic and JAB, or JAP, is Sanscrit, in the same sense. The word itself is GE-AB, and GE-AP, from AB, or AP, (AG-BA, or AC-BA,) extend, spread, show, open. GAP, gape, is to open the mouth; and gap is an opening, a breach, the same as BEGEL, or BEUL, in Celtic. To yawn is, in Teutonic, GEON, from GE-ACEN, opened; and a single act of yawning is GEON-T, in Scotch gaunt. The Latin os, or ORS, and the Sanscrit ASYA, are from AUKRS, an opening. A connection between AUG, or EAG, the eye, and EAC, open, plain, spread, has been established by an early confounding of similar terms.

The Greek CHIO, and Latin HIO, HISCO, are corruptions of GEO, open, yawn: Chaos is the same as GAN, or GINN, (Vide Lye in *voce*,) a breach, or gap. The Edda informs us, that the ancient Scandinavians believed in two original worlds, one of fire, and another of frost, called MUSPEL-HEIM, and NIFL-HEIM. From a fountain in the frozen world, many rivers of poison ran in the direction of the other, into a vast vacuity called GINNUNGA-GAP, the yawning, opening. The poison froze in that

vacuity, but by the subsequent action of heat and warm air coming from the world of fire, it was thawed into drops. The heat gave life to the hoar-frost, and produced YMER, the first giant, from whom the HRIM-THURSI, from HRIM, hoar-frost, and THURS, a strong man, derived their descent. The earth, sky, mountains, and seas, were formed from his body.

As tillage soon introduced bread among the different European tribes, the names of that substance deserves notice. AR, from AC-R, signifies to plough, in Greek, Latin, Celtic, and almost every other dialect; but its real sense is, grow corn or grain, raise fruits from the earth; and, as a noun, it means field, cultivated land, and husbandry. The Greeks called bread ARTOS or ARODS, from AR; and the Celts termed it ARAN. The Cymraig BARA alludes to BAR, what is born, produced, carried, carried on the top of a tree or stalk. In Celtic BAR is top, crop, grain, or fruit born, and bread. The Teutonic BEOR originally signified grain and fruit of every kind, as well as berries. The Latin PANIS is from PA, feed, eat, the same as FAG, and common in Greek and Sanscrit. The Teutonic names HLEIB, HLEAF, and BREAD, are probably from HLEIB, lift, raise, leaven, and BRAECED, roasted. DOUGH is called DAH, from DWAG, knead, agitate, or DEAG, moisten, water: The Celtic is TAÓS: the more common verbs pertaining to the operation are MAS-

SO, or MATTO, PINSO, and CNEAD, of which the radicals are MAG, BAG, or BIG, and NAG, in their most ancient and natural senses. GNAED and CNEAD, in Teutonic, mean bruise, stamp, crush: GNAEDIL is a pestle, a word corrupted from PISTILLUM. The verb BIG, force, drive, squeeze, in the Latin, Greek, and Celtic dialects, was changed into PIG and PIC, under which forms it produced many derivatives, such as PINS, beat, pound; PILOS, a thing kneaded together, felted; PIEZO, I press, squeeze, pinch; PICROS, nipping, bitter; and PIC, sting, stab, pinch with a sharp object; whence PILUM, a pointed dart, for PICLUM; and PILUS, a hair, a bristle, or sharp strong hair. The Teutonic PIC, sting; PINC, or PYNIG, pinch; PINAN, to torture, excruciate; PIL, a stab or stake, a mortar, a condensed heap or pile, with many others, are of the same extraction.

Note 4 Y. p. 134.

The radical AG or WAG, shake, has a numerous list of derivatives in almost every dialect. In Teutonic, AGIS, shaking; OG, fear; AG, ague, trembling; OGA, or AGA, awe, terror; EGELIC, and EGESOM, ugly and awe-some; EGERIG, timorous; ERCH in Scotish, or eery; in ancient Teutonic, written ARG, EARC; timid, cowardly, bad, useless; in Greek, AIDOS, *fear*, shame, from AGDOS, AGA, terror, wonder, admiration; AGAPE, admiration, love; AISCHOS, for AGSKOS, a shameful deed; AINOS, for

AGANS, fearful, horrible; AIGEIROS, the trembling poplar; OCNOS, timid, slow, lazy, ashamed; in Celtic, AGH, awe, astonishment; EAGAL, fear; OILT, fear; GEILT, fear, contractions of EAGELT, and GE-EAGELT; ONN, for OGEN, or EAGEN, slow, inactive, timid. The Sanscrit has WIJ, shake, agitate, from WAG, the same as AG.

That sense of AG, which produces ANG, crooked; ANGULA, an angle, or turn, the turn of the leg or ancle; ANCOS, the turn of the elbow, the cubit; is found in Celtic, Teutonic, Greek, Latin, and many other dialects. As HWAG and WAG are the same as AG, we find WIC, a turn, an angle; WINC, a turn; WINCOL, and WINCLE, a turned shell; WINC, a turn with the eye; PYRN, for HWEORN, a turn, an angle; HWEOL, a turn. The Celtic, Sanscrit, Greek, and Latin dialects, change HW, H, and W, into K or C.

Nothing displays the process of compound language in a more practical point of view, than the list of Saxon or Teutonic words under W, and HW, in any good dictionary. In the single sense of move, or turn, we find WAG, WAGGEL; WAD for WAGD, step; WADDLE, its diminutive; WAEF, move like a weaver; WAF, move like wind; WIT, move or go; WIC, turn away, retire; contractions of WIGD, and WIGIG: WOG, or WOH, moved, turned, crooked; WOGED, or WOD, moved in mind, raised, mad; WOFFA, a mad man; WOF, wander in mad-

ness, rave; WAND, WAEND, WEND, wind; contractions of WAGEND, turning; which signify, as verbs, turn, go, walk, turn away, change by turning; turn away for fear, or through respect, venerate; WINTLE, a short turn; WONDER, a state of fear and awe, from WAND, fear; WANDER, a turning back and forward, as is done by people ignorant of their way; WEAL, or HWEAL, turn, roll, from WEGEL, WEOLC, and WEALC, make little turns, walk, felt cloth by turning back and forward, roll as waves, waters, and clouds; WEOLOC, or WELC, a turned shell, nearly the same as WINCLE; WIL, turn to, incline, bend towards, will, from WIGEL; WEN, incline, turn to; WENSC, a turning of the mind to an event, a wish; WIG, turn, stir in a place; also a habitation; WIGN, or WIN, dwell; WON, a dwelling-place, a haunt; WONT, or WONED, haunted, dwelt, used; WAEL, and WEAL, turn round as a pool, or as boiling water; WAER, WAR, WEOR, WYR, from WIGR, or WAEGER, turn, move about, circle, go; HWEOREL, and WEOREL, whirl; HIWEORB, and HWEORF, turn, whirl; WEORC, for WIGERIC, motion, activity of body, work; WEOC, a turn of time or of office, a week; also a twisted wick for a candle; WATH, for WAGTH, wandering; WITH, and WATEL, a twisted willow twig; WIG, wave, consecrate, hallow.

These are derivatives of WAG, taken only in one of its numerous senses.

The derivations of the other words may assist

the philologist in understanding the history of language. They are, therefore, partly inserted here. Wake, WAECC, WAG-IG, move by shaking, stir up; wear, WAEGER, carry; wail, WAEGEL, from WAG, move, a sound; whence WAG-PA, or WOP, cry, weep; WAGTH, or WOTH, eloquent; WAGERED, a speaking, a word; in Latin, verbum, from WEREB; shake, SCEAG, SCEAGIG, SCEAC, move, agitate, divide, cast with great violence, dart, shine; SCEAB, shave; SCEAFT, a cut, or polished staff; and SCEAF, a cut portion of corn, a sheaf; SCEAD, divide, judge; a thing cast over, a shed; SCEADW, a shadow; SCAL, a slice, a scale; SCEADDA, a broad thin fish; SCALC, a shaven or shorn slave; SCEOT, shoot, cast, pay, scout; SCIN, shine, cast rays; the sharp bone of the leg; also a covering, a skin; SCEONC, the whole leg, shank; SCEP, cut, polish, shape, create, breed; SCEOP, a breeding ewe; SCEAR, and SCAR, cut, divide, shear, share; SCEORP, SCEARP, cutting, sharp; SCEORT, cut, short; SCEOG, a *cover*, a thing cast over, a shoe; SCYCCEL, a covering robe; SCENC, cast drink out into a cup, skink; SCEND, cut, shake, hurt, destroy; SCEOM, hurting, confounding, confusion, shame; SCEATH, shake, pull, cut, harass, plunder; SCATHE, SCEOCCA, any robber, or enemy, the devil, or foe; SCOHSEL, a little foe or fiend. These are derivatives of SCEAG, and its diminutive SCEAG-IG, or SCAC. Any coarse

prickly hair is termed SCEAG, or shag, and shock, from this verb; so shaggy locks, the shag of velvet, the prickles of shagreen

Hold, HALED, from HAL, or HEOL, seize, catch, in Greek, HELO, I take; HALT, a catch, hold, impediment, from HALDED, held; haul, HEAL, seize, catch, pull, drag, in Greek, HEIL; have, HAF, HAB, from HWAG-BA, cast hand on, seize, catch, lift; heave, HAEB, HEAF, from HWAG-BA, lift up, move up; nearly the same as HAH, lift; HAHANG, or HANG, lift up, suspend; help, HEHELP, increase, raise in force or number; for HEHA is, in Latin, AUGEO, whence AUXILIUM, increase; hie, HIG, HYGG, from HWIG, is a very original word, which signifies move violently, run, press, make effort of body or mind, strain, struggle; whence HIGST, haste, and HIGERIG, hurry: HIG often signifies to cast, dart, and strike with a blow; whence HIGT, hit, HIGERT, knock against; HEURTER, hurt; also strike or cut: HAECC, cut by small blows, also comes from HIG or HWAG, HAEGW or HIW, and HEAW, cut, hew, form, shape, make: HWAG, and HWIG, or HIG, also denote shaking of the body, by lifting it, jumping, &c.; whence HOCK, HOTCH, stir with an effort, make little movements; HITCH, from HICG, to change place by a slight cast of the body. To hitch into verse is to put one by a slight gentle cast into satire. Hitch a little this way is move yourself gently on your seat in this direction.

Hotch, to move the body, when sitting, is common Scotish, as in Burns's works, Tam o' Shanter, p. 192 of Edit, Edin. 1807.

> Even Satan glowr'd, and fidged fu' fain,
> And hotch'd, and blew wi' might and main.
>
> Even Satan stared, and fidged, highly pleased,
> And moved himself, on his seat, and blew the bagpipe with his whole force.

And in the old poem of Peblis to the Play, ascribed to James I. of Scotland,

> Will Swane, "ane meikle miller man," attempts a high dance; but "so hevelie he *hockit* about, to see him, Lord, as thai ran!"—*Works of James I.* Perth, 1786, p. 109.

The verb hear was HIGR, or HAEGRA, seize, catch, take, of which HEORC, hark, is a diminutive; HEORCEN is a derivative of HEORC, or HEORIG: and HEARSOM and HYRG, in Teutonic, signify hear, obey, serve. List is HLIGST, inclination, bending of the ear.

Hoot, HWEOGT, hot, from HAET, call, cry, name; for HWAG isleft the voice, cry. Howl, yowl, goul, gale, yell, are from GEOL, or GYLL, roar.

Wheeze, HWEOS, signifying blow, is one of the many derivatives of HWAG, or HWEOG, move, blow. Some of these are HWIF, or HWEOF, a little blast, a whiff; HWITHA and HWEOTH, a light gale; HWOTHERAN, to murmur, as gentle waves; HWEOS,

breathe with hissing; HWOSTA, a cough, hoast; HWOSTERAN, to murmur, or whisper; HWISTEL, or HWEOSTEL, whistling; HYST, a gale, hiss, whistle like a serpent. Observe the shrill sound or the hiss of wind in motion is implied in all these. The Greek and Latin synonyme of HWEOS is SIG, from SWIG, sound; whence ŚIZO, SIBILUS, and many others. FISTULA in Latin, and FEADAN in Celtic, stand for HWISTULA and HWEADAN; and the Sanscrit KAS, Slavic CASHELE, and Celtic CASACHDAS, are varieties from HWAS. Our word cough, in Scotish COH, is a similar corruption of HWOH; yet it may be from CWÀH. The Scotish wheezle or whaisle, to pant like a breathless horse or man, and the English whizz, are from HWÉOS. In German, KAUCHEN, from CWAH, is to wheeze, and KUCH is cough.

Hustle, HEOSTLE, HIGSTEL, push, press with force; hurl, HWEORL, HWEOGEREL, move by casting, move quickly in any form; heat, HWEOGD, agitated, agitate, move by applying fire; huff, HWEOF, HWEOGFA, make one blow or snuff for anger, take offence suddenly; hunger, HUNIGER, HWOGEN or HUN, lean after, strive after, follow, desire, long after; kick, from CALCS, the Latin variety of HOHS, HAHL, HALHS, the heel: CALCITRO was used to mark striking with the heels, before it was applied to signify striking with the foot: our word is not directly from CALCS, but through the French and

Norman-Saxon.—Call, in Latin and Greek CAL, from CWAGLA, raise a sound: the Saxon CWIG or CIG, call; CWIGD or CWID, speak, speak loud, chide; are of the same race: chat is CWAT, from CWADED, CWATT, speak quick and small.—Cast, CEOST, CWIGST, from CWAG or CWIG, turn, wrench, drive; catch, CATSE, KETSE, applied to taking of beasts by pursuing them: CEOS, from CWIGSA, is take, seek to take; and CEOST taking, pursuing. Keep, CEP, CAP in Latin, a variety of HAB, seize, hold: to kep, in Scotish, is to catch or delay a thing or beast moving by.—Cheer, CYR, CEOR, quicken, animate; from CYR, CWIGER, turn, move, run: CYR is a turn of time, a precise moment, a turn of work, the turn of a door: A-CHAR is on turn, also any state into which the mind may turn, as bad or good cheer; thus what cheer is? that is, what state of body, mind, or fare?—Chew, CEAW, CEAGWIGAN, use the jaw, so called from CEAG or GE-AG, move or grind: choke is CEOC, from CEAWOC, the part about the jaws, nearly the same as throttle.—Come, CWIM, CWIGMA, a making of motion, move in any direction; gape, GE-AP, open; GE-AB, the aperture of the jaws; GAB, use the mouth in speaking, talk in a thick clattering manner by making the jaws go; JAPE, gibe, taunt; jabber, GABBER, make gabbing, chatter; gabble, GABEL, use the *gab* in making noisy, thick, indistinct speeches.

Jig, GIG, the diminutive of GAG, go quickly, move lightly, dance to music with the feet or arms, play, sport, run about, sound shrilly in any such exercise; nimble motion, or shrill sound by such motion; a top, any light unstedfast thing; whence GIGA, a fiddle; GIDIG, for GIGDIG, whirling, giddy; GINGLE, sound shrill, from GIGING, the participle. GIG or GWIG is closely related to GWAG, move, go, make go by shaking or pushing; GOG, motion; GOGGLE, moveable; JOG, for GEOG, make go, make heavy steps; JOGST, a push, in Scotish a jog; justle, from JOGSTEL, a push: GAD, travelling, from GAGD. Get is GEGT, and give is GIGBA or GAGBA, whence GAB.

Dash, DWAGS, DWASCH; die, DEAG, DWEAG, become weak, soft, insensible, as if crushed or beaten. Dull is DOFL, DEAFL, DOBL; deaf is DEAF, DAUBS in Visigothic; dumb is DOMB, DAUBN, and DAUBENIBA, all from DWAG-BA, bruised, blunt, obtuse in mind, body, ears, voice and eyes; for the Greek TUPHLOS is from DOFEL. Dull is also what is not firm, deaf, douf, hollow.

Do, TAU, DOG, DWAG, work with great force; dine, DIGNA; DIG, DWAG, eat, feast; dodge, DODIG, from DOD, DWOGD, a movement: a dod is a short step made with a shake of the body, as is done by sheep: to dodle is to hang or move with a number of short bobs: to come with a dod on the ground,

is to fall with a thump like a ball: to toddle is to make a movement consisting of short easy audible steps: to dodge is to make turns and beats back and forward: DWAG expresses the beat or impulse.— Douse, DWAES, and DWAESC, dash, dash out; dwell, DWEL, DWEGL, move, frequent, move in, live; dwindle, DWIN, DWIGEN, DWIGENDAL, from DWIGN, move, run, waste, vanish, decay; take, TAEC, TWAEC, TWAG-IG, seize, catch, pull; TOC or TOG, catch; TWIC, touch, twitch, pull, tweak; TAGST, taste, touch with the tongue; TWICEL, a little touch, tickle; TWIGEN, twine, tweak, pull around; TWIGST, twist; TWIGT, a little impulse or sound; twitter and titter, make such impulses; TIGT, a little pull, a tit; tug, tog, pull, from TWAG; tell, TEACL, from TAC, TWAG-IG, indicate, show, inform by speech; talk, make much short telling, from TEAL-C, the diminutive; tattle, from TEALC-TEL, little talking, or a train of little talk; totter, TEALTER, from TEALT, wag, make little *touches* or short jogging steps, in Latin vacillatio, and in English waggling. In Scotland, dotter, from DOGT or DWOGT, a little push, signifies to shake, to shake in walking like an old man: a dotter'd body is a tottering old creature: the epithet extends to the mind: he dottered my hand, is he shook it by a little push. Tipple is to make a practice of toping, that is, of drawing by the TAP or TAEPPE which stops the cask, or causing it to be done by a tapster. (See

Shakespeare.) The name tipple was first given to the liquor drawn, and the verb afterwards formed from it.

Lick, LAEC, LICC, LAGIG, make little motions with the tongue; also lay on a number of quick blows; LAGSC, a quick blow, lash: lean, HLIN, HLAENE, HLIGEN or HLAEGEN, laid down, sunk, clapt; also lie towards, bend to one side: laugh, HLAH, HLAG, raise the voice; lift, HLIFT, from LAG-FA, LAG-BA, raise by seizing; lug, HLUCC, LUGIG, pull by seizing; leap, HLEAP, HLOP, HLOG-BA, spring up, lift the body or feet, run. Hop, step, and leap, in Scotish hap, stap, and loup, is from HAG-PA, STAG-PA, and HLOG-PA, a trot, a step, and a jump. Limp is a little leap, a crooked halting step. Let, LEGT; loose, LEAGS, LEAS; leave, LEAG-BA; are all from LAG, send, put away, desert, suffer to go off or fall off. Loath is LATH, LAGTH, LAGD, hostile, hurtful, hateful. Lull, LOGEL, is lay, soothe, lay asleep. Loll, from the same verb, is lie at breadth or spread out. Slack is SLAGIG, let go, remitted. Sleep is SLAGPA, remitted, pliant, slipped. Nap is NAGPA, and nod is NOGD, both from HNAEG or HNIG, bend, incline the body or head.

Note 4 Z. p. 136.

The generic names of a wild animal have been mentioned. The reptile tribes, distinguished by crawling and biting, had names correspondent to

their qualities. The verbs REP, CREOP, SNAG, SLAG, and SRAP, a very ancient derivative of RAG, furnished appellations significative of creeping. The English words creep, sneak, slink, are the progeny of these: SNACA, a snake, a creeper; and SNAEGEL, a snail, are common Saxon: SCHLUND is a serpent in High and Low Dutch; the Latin SERPENS and its derivatives are well known. But one of the oldest names of a reptile is ANG, ANGUIS, and ANGUILLA, all from AGING, or ANG, crooked, tortuous, a word found in all the different dialects. Biting reptiles were called AETA and AEDDER, from AGD, bite, of which *echis* is a variety found in Greek and Sanscrit. ECHIDNA, for ECHIDINA, is a she viper. CNODALON is any biting reptile, from CNAO, I bite, I gnaw. DRACON is a clear-sighted serpent, from DRAC, or DERC, see, hold, or seize with the eye, a Greek and Sanscrit verb. In the Teutonic dialects any tortuous reptile was called WIGGA, as in EAR-WIGGA, an earwork; WIBBA, WEFEL, WEEVIL, and WORM. WYRMCYNN (Vide Lye and Manning, *voc.* WYRM) is the serpent race. SLAH-WYRM is the sloe-worm, the biting worm, from SLAG, strike. In Greek, SCORP, from SCEAR, cast, throw, has produced scorpion, the darting serpent. The lizard was called LACERTA, in Celtic LAGAIRT, from LAG, a claw. The Celtic names LAGHAR, and MAG, a long catch or claw, and a claw like a hand, have furnished names for the

reptiles that have feet. MAGAN is a toad, from MAG, a foot or organ with claws. A fly-worm was called MAGA, MAGOTH, and MAGGOT, from MAG, move, the fly itself MOGSKA, or MUSCA. Any fly-worm, that had not received wings on account of its youth, was named by the Greeks SCHADON, from SCEAD, cut bare, shear: the bee, whose young were particularly so called, was herself termed BEOG, BEO, BEACHANN, and BIENE; from BEOG, a ring on her body; or BIG, fly. Her name of APIS may be a corruption of BIGS. MELISSA is from MELITH, honey or sweetness; for MIL is sweet in all the northern dialects.

The spider is named from SPIG, spin, a spinner. The appellations ARANEA and ARACHNE are all illustrated by the Teutonic RYNEL and GANGEL-WEAFER, a running weaver. The Greek PHALANGIAS rose from the jointed legs of this insect, for phalanx means a cylindrical or rather a rectangular long piece of wood. The word AETTER-COP, which Whitaker pretended that the Saxons borrowed from the Welsh, is common on the Continent, though with a trifling variation. The Dutch translator of Ovid, speaking of Arachne, says, that Minerva changed her whole appearance, "en harr niet dan een klein hoofd, kleine handen, die als voeten siin, en een ronde buik liet, daar uyt zy noch heden de wol tot haar garen trekt, om, als een spinnekop, gedurig haar oude oeffening

te doen, en netten te breiden," and left her nothing but a little head, small hands that are as feet, and a round body, from which she at this day draws wool for her yarn, to exercise constantly, like a spider, her old occupation, and to make nets. ATTER-COPPA is literally, in Anglo-Saxon, the poison-box or vessel, and SPINNE-COP is a spin-cup. Cob-web is for ATTER-COP-WEB.

The following list explains the names of other reptiles and insects: Ant, AEMETTA, and in Celtic, SEANGAN: AE-METTA, or AN-METTA, is unmeasured, that is, disproportioned; SEANG is slender: PIS-MYRA, MIER, MOIRB, MOR, MURAVEI, FORMICA for MORMICA, MOR, MURMOS or MURMEX, are its Saxon, Dutch, Celtic, Cymraig, Slavic, Latin, Hindu, and Greek names; probably from MOR, or MIR, bite. CEAF, a chaffer, or biting fly, is from CEAG and CEAF, chew, chaffer, or gnaw. LAEC, suck, draw, is the origin of leech: the Celtic is DEAL, a sucker; the German BLUTIGEL, a bloody animal, whence our Scotish GIL, by corruption of our own parallel name of it; and the Greek BDELLA, from BDELLO, I squeeze, I press, I suck. Beetle is from BITA, biting. Hornet is from HYRN, a horn, a horned-fly. The true form of VESPA and wasp is the Teutonic WAEPS, from WAP, strike, sting. SPHEX is from SPHIG, the Greek corruption of SWIG, drive, press, sting, pinch. GRILLUS, GRULLAN, and cricket, are from GRIG and CRAG, cry, sound: GRILL, for GRIGL, signifies grunt

or make a noise like a pig; also cry or chirp obtusely. CICADA and CIGAL are from CIG, cry, or call, in Teutonic. A name for stinging insects is gleg, or GLEITHAIRE, either from GLAG, make a noise; or GLAG, strike. In Saxon these are termed GAD-FLIG and BRIOSA, from GAD, GAGD, a sharp weapon; and BRIG, stab, stimulate, sting. CUILAG, in Celtic, and CULEX, in Latin, signify a fly, from CUL, which in Teutonic is HWEOL, wheel around in the air or elsewhere. All jumping insects were called by our remote ancestors HOPPA and LOPPE, or LOPUST, from HOP and LOP, jump. The Latin term LOCUSTA is in Saxon LOPUSTA, and the appellation of LOPUSTER, or lobster, has been also given to the crab-fish, or LOCUSTA MARINA.

Note 5 A. p. 137.

The names CU, GAU, denote the cattle species among the Teutonic and Indian tribes. The Celts, Greeks, Latins, and Slavic hordes, preferred BOGS, BOCS, and BOCHS, which was extended by them to deer and wild goats. BUCCA means a springing wild animal of the goat or deer species. Bos or BOOS, the contraction of BOGS and BOHS or BOFS, signifies either the male or female. The Slavi call a bull BEIKA, and a cow COROVA: the Celts use BO, a cow, and BUACHAIL, pertaining to cows. They also have MART, a cow, and MARC, a horse, both from MAR, breed: MARA, masculine, and MAREI,

feminine, signified in old Teutonic a he-breeder and a she, of the horse or nolt species. The name AUHS, a bull, has no reference to what is now called an ox. STEOR, and STEORIC its diminutive, allude to the strength of the beast; as does TARB or TAURUS, from TARB, or TRAB, stiff, stern, strong. The name of bellow, given to the bull's cry, is from BAG, or BUG, force out sound, sound loud; which is not limited to the noise made by him, but also applied to the noise made by bees, dogs, deer, and the like. BAG, or bay, is to bark like a dog, whence BAGER, or BAIR, to cry, used in old Scotch; and BAGERIC, or BEORC, to make little, or interrupted baying. BAGEL, or BELL, is to cry like a hart, &c.; and the Teutonic BAGELIG, BELG, or BOLG, to make such noise, produced bellow. BYMA, or BAGMA, is a trumpet; and BYMAN is to boom. The Greek BOMBOS means the deep noise of bees, hollow metallic bodies, and trumpets.

The Celtic LUAN and Teutonic LAMBA are both from LAG, lay, produce, bring, a verb applied to the human species, as may be particularly discovered in LEACHT, a family, a race; LUCHD, people, that is, one's clan or family; in Teutonic LIUDA and LEOD. From LAG came LAGN, or LAN, which was re-compounded into LAMBA, "brought forth." The Visigothic always used LAMBA for sheep, as Matth. ix. 36, lamba ni habandona hairdeis, "sheep not having a shepherd."

Their mortal enemies the lion, tiger, wolf, and fox, were named as below: LIGAND, LAYAND, LEON, LION, LEAW, the lying couching animal. TIGRIDS, the sharp-springing or rapid animal, from TIG, and its derivative TIG-RA, be sharp, rapid, cutting. TIG and TIJ are common names for any sharp penetrating dart. WULFS, VULPES, are from WILB, or WULB, pluck, tear, devour, qualities of the wolf and fox. LUPUS and LUCOS come from LOCC, lug, pluck, tear away. The name fox is from FAECS, a deceiver, a cunning animal: FOXINA, or vixen, is a she fox. The Celtic SEANACH, or SEANNACH, is crafty, cunning, wily; froms EAN, an old man, whose natural qualities are such, from his long experience. Vide Shaw's Gael. Dict. *vocibus* LAUDAT. Tod is from TOD, a bush.

The wild boar was called SWIG, SWIGENS, SUS, and HUS, from SWIG, move impetuously. The Celtic MUC is from MAG, force, dig. The term SWINA became the name of the species. The appellations BAER, BAR, FAER, came from BAR, a bristle, or strong hair born on the back. VERRES is from FAER: FAERC and FEARH produced PORCUS, and FAERCIN FERKIN, a little swine. CHOIROS, in Greek, is from CYRR, rough, bristly. Hog and pig refer to the age: pig is any young animal, from PAG, produce; but hog is a pig or lamb after it has been weaned. FAERHIAN is to farrow or pig.

Note 5 B. p. 138.

The names of the leaders of our Anglo-Saxon colony were Hengist and Horsa, who are said to have carried in their banner the figure of a white horse. Some of the names of this animal were derived from its uses, as GADA, or jade, a travelling horse; CABALUS, a carrying horse; PAERD, a bearing horse, from BAR, or FAR, bear or go. Colt is from CEAL, breed; CEALT, a thing bred. AVER is a work-horse, the derivation is uncertain. NAG is a *dwarf* horse, from NAG, diminish, lessen; whence NANUS, and NANNOS, contractions of NAGENS. Any animal bred of two species was called by the Latins MULUS, or MOGLS, and by the Teutonic nations MONG, MENG, and MONGREL, from MIG, and MENG, mix. The ass was named ASINUS, ONOS; and in Teutonic, AHSEL, ASILUS; all from AUH, *grow*, the same word as EACH, AGH, and OX: OXN, OHSTA, and OXTA, are common Anglo-Saxon words for a she-ass. AUHSNS, in Visigothic, and OHSO, in Alamannic, are a bull or ox. The word STOD, from which rose the common terms steed and stud, is the preterite participle of stand, and signifies any thing closed up in a house or *fold*, to stand there for some particular purpose. STOD-HORS, and STOD-MYRA, are a horse and mare stalled, or kept up for breeding; and as the appellation of STOD was at length given to any male of the horse or nolt kind, it signifies, in the Teutonic

dialects, both a little horse and a young bull, which are in some places called stot. Stot is a young bull, and originally not very different from stirk; for STEOR-IC is the diminutive of STEOR, a bull, and stot is the diminutive of STOD, a stallion. The Celtic for a stud, or flock of breeding horses, is GRAGH, or GRAIGH: a horse kept for breeding is called SIOLACH, GRAIGHAIRE, ONN, AILEACH, &c. Filly is the diminutive of foal, and was once pronounced FOLIG. A colt, or filly, is called LOTH in Celtic, and LOSHADE in Sclavonic.

The name DEOR, or deer, meant originally any wild beast. HEORT, and CERVUS, appear to be from HEOR, move, turn, run, in Teutonic; and CER, or CYR, having the same sense, and being the Celtic, Greek, Latin, and Sanscrit form of HWEOR, or HEOR. The Greek name, ELAPHOS, is from LAF, or LOP, run. Our hind is from HIGENDA, running; BUCCA, is from bog, run elastically, spring; and the term applies to the deer and goat species. SPRING-BOC, and STAN-BOC, and IBEX, or GEBOCS, are synonymous. DA, DOE, DAMA, and DAMH, in Celtic, mean a running impetuous animal of the bull or stag kind, from DAG, run, rush. RA, and RO, and REH, are from RAH, or RAG, rush, run. Fawn, FAON, are from FAGIN, or FAHEN, a young animal *produced*. Stag comes from STAEG, walk, or move in a stately manner, in Greek STEICHO. GABHAR, CAPER, and CAPRA,

in Celtic and Latin, are generic names of the goat tribe, from GAP, hop, skip, dance, spring. The Greek AIGS, and Teutonic G-AGTS, or GATS, GAITS, are from AG, spring, rush; and GAG, or GA-AG, run, move quickly. HIRCUS is from the shaggy hair of the male-goat, a term allied to HIRTUS, HIRSIPILUS, and HIRSUTUS; for HAER, in Teutonic, particularly signified long, shaggy, stiff, or coarse hair. Some derive HIRCUS from HIRGUUS, oblique, squint-eyed, looking out at the corner of the eye, from HYRD, a turning or angle, which is not accurate. TRAGOS is from THRAG, rush upon: it always signifies a male. The Celts named the kid (in Saxon CID, a child, and a young goat;) MANG, MEANN, and MEANNSACH, all from MAGEN, produced: the calf of the deer, or cow species, they termed LAOGH, from LAG, fetch, bring, bear. ELLOS in Greek, EILAN in old British, and EILID in Celtic, are names of the faun, or young of the deer. The radical is *al*, breed. HOEDUS is from CIDS, or GAETS; and TICCEN, in Anglo-Saxon, a kid, (whence ZEIGE in German,) is from TIG, breed, in Greek TECO.

The wealth of migratory tribes consisted in cattle; and all kinds of cattle were generically named from the fact of being bred. PECORS, among the Romans, was what breeds, and PECODS was a single animal bred. PECUNIA was substance in cattle. FAIHU, and FEOH, were, in Teutonic,

from the same verb, in the same sense. AUD, EAD, OD, from AGD, possessed, was wealth of any kind: FEOH was cattle, or money, called also HORD, SCEAT, GYLD, or GELT. ETENOS, in Greek, is from CTAO, I get; in English, getting. FEOH, in a special sense, signified the wages given to any retainer or hired soldier, kept in pay, as the phrase was, by meat and fee. FEOD was what was given to supply or serve for fee.

Note 5 C. p. 139.

The names of birds, as such, are all from verbs, signifying to fly; as VOLUCRIS, from VOLO; FOGEL, and FLUGEL, from FAG, and FLAG, fly; PAT, fly, which is the Greek; Slavic, and Sanscrit variety of FAGT. But AG, fly, is the origin of AXILLA, and ALA, a flyer, that is, a wing; of AVIS, a bird, in Latin; and EAN, for EGAN, in Celtic. WAG is the radical of VOGLA, or VOLO, I fly. PULLUS, a chicken, anciently denoted any young, as FULA, in Visigothic, and POLOS, in Greek, a foal, which, however degraded by use, is nearly the same word as FILIUS, a son. PUER, a boy; PUSUS, or PUSILLUS, little as a child; PUPUS, a child; and PUPILLUS, a little child; PUSER, a boy, in Persic; and PUTREH, a son, in Sanscrit; are all, like the words above mentioned, from FAG, or its classic variety, PAG, breed, generate. The old British ADERGN is nearly related to ORNIS.

The words bill, and beck, from BEG, bend; and SNABEL, from SNOB, a sharp-pointed snout; crest, from CRAECST, or RAEC, elevate; nest, from NEDST, and NID, dwell; neb, from NEBBA, a sharp nose; claw, from CLAG, seize; IONGA, and UNGUIS, from AGING, or ANG, sharp, cutting; spur, from SPYR, or spear, a sharp peak; rostrum, from RAEC, run out into a point; whence also HRENKOS, or HRONKOS, in Greek, any sharp snout of beast or bird; show the origin of the terms descriptive of birds.

Birds, as may be supposed, received their names from their actions and qualities; so HABOC, ACCIPITER, and CAPYS, a hawk, from HAB, and CAP, catch; GLEDA, a glider, a glede, or kite, which last is from KUT, in Latin YUG, expressive of his cry; RAEFN, a raven, from RAEE, cry, and CORVUS, in Latin; CRAG, and ROC, a crow, from CRAK, cry; AGU, and PICA, all the pie tribe, from AG, and PIC, descriptive of pointed beaks for picking; GEAP, and GUPS, a vulture, from GEAP, crooked in the neb: VULTUR is probably from VULTUS, the broad bald appearance of the head giving occasion to the name, but this is not certain. GANS, ANS, GUS, and GOS, all from GANOTS, a swimmer; the verb is NAG, move on water, or otherwise. It is the origin of NEO, and NATO, in Latin, NOTS, a ship, in Visigothic, SNAMH, swim, in Celtic, and of many derivatives. The Indian name of a goose is HANS, and it must be observed, that the name includes the whole spe-

cies, male and female. The word GANER, or gander, is not so ancient as GANS. The Celtic variety of GANS is GEABH, the Cymraig is GWYDD, and the Greek is CHEN. The original name, GANNET, is still used. The duck tribe are called from ducking. The ancient name is ANATS, the same as GANOTS, a swimmer. LACH, or LAG, is probably from their sound; and the Greek NESSA is from NEESSA, a she-swimmer. The common cock was called by the Germans and Goths HANA, which is now only retained with us in the feminine hen: the name is from HAN, cry, sing, sound: cocc is from the sound of his voice; the Greek ALECTOR is he who rouses men from their beds; and the Latin gallus, and Gaulish CEILIOG or CAOLACH, are of uncertain signification; for CAOL or CEIL may have signified sonorous as well as narrow in the early ages. Many of the pie tribe, remarkable for their loquacity, were called by the Teutones FINA, from FIG, move the body or voice: little birds, of the singing or warbling class, were termed FINC, FINCH, a diminutive of FINA. The lark was called LAFERIC, ALAUDA, or ALAFDA, from LIF and LEV, lift or soar: in British he is called UCHEDYDD, from UCH, high. The name merula, for the blackbird, is from MER, speak by rolling the voice. The name nightingale is from NIHT, the night, and GAL, sing.

END OF VOLUME FIRST.

Printed by George Ramsay and Company,
Edinburgh, 1822.

00081625

Digitized with financial assistance from the
Government of Maharashtra
on 18 July, 2018